

ZION'S HERALD.

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ALONZO S. WEED,
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DEAD AT EASTER-TIDE.

BY MISS M. E. WINSLOW.

The spring comes back again and Easter flowers,
With genial sunshine and soft April show-
ers;
But silent footsteps and hushed voices fall
This sweet spring morning; floating over
all
A rainbow mist of tears.
We kneel as we were wont to kneel, but
prayer
Is choked with sobs. That form so still and
fair
Alone is passive. Never sob again,
Or sigh, or tear, shall rend that form with
pain
Throughout the endless years.
Here is the Easter morning, here the flow-
ers
Faded forever in eternal bowers;
The path where lately trod the risen Lord,
To her a shining footstep doth afford
Unto an open heaven.
Life's conflicts over, and its victories won;
His lowly tasks and duties bravely done;
The pen has yielded to the palm; the brow
Where thought its Runic letters traced, has
now
A crown triumphant given.
We would not call her back, though there
are those
Whose hearts will break at parting; for she
goes
From shadows into light. Rather our tears
Shall wait their fragrance upward to those
spheres
With glad congratulation.
Yet since to-day our drooping thoughts must
dwell
Upon the earthly form we loved so well,
We'll trace her image, genial, gentle, wise,
Approving woman's dignity before all eyes,
With thoughts of imitation.
Love comes by loving, all our hearts were
won,
Not by her queenly mien, her duties done,
Nor golden words of counsel; but that she
Found by our joys and sorrows entrance
free
To hearts, her chosen throne.
So she whom radiant angels guide to-day
On the star pavements of the sacred way,
Bears with her to that pure, unalloyed
sphere
The hearts of many that, while living here,
She loved to call her own.
Keep them, O God of loving and of might,
Forever in that world of love and light!
And give us grace while here our trembling
feet
Still walk, to follow her example sweet.
Transform our drooping tears
To jewels like those gems whose light is
shed
To-day in heavenly radiance round her head.
Till when the angel of our Easter day
Rolls from our sepulchre the stone away,
Like her we mount, and leave a shining
track
For loving ones who would not call us back,
Through endless coming years.

FEATHERS FROM A FLYING WING.

BY GILBERT HAYEN.

SECOND PAPER.

OUR WORK IN MISSISSIPPI.
The mystery is soon solved. She and
a lady companion are teachers, sent
out by the American Missionary Asso-
ciation, a body which is doing vastly
more for the South, so far as my ob-
servation goes, than the Peabody fund,
and that should have the continued
support of the Church that has organ-
ized it, and that is carrying it forward
so liberally.
These ladies came out ten years ago.
They have been here ever since their
arrival. For several years they have
been independent of the control of the
Society that sent them forth, and have
been supported from local sources.
Though here so long, and though so
successful in their vocation, they are
still as much shut out from society as
when they first arrived, almost as much
as the people are whom they serve.
But they enjoy this ostracism, and like
the poet, who in "a nobler clime is
born," are "dowered with scorn of
scorn," as well as "love of love."
Their residence is one half of a col-
ored gentleman's house. One of our
party fell into a grievous blunder as to
this same "gentleman," and his pos-

CENTENNIAL SKETCHES.

American Skepticism.

BY REV. D. DORCHESTER, D. D.

UNBELIEF IN VIRGINIA.

Until near the close of the colonial
era, theoretical infidelity was almost
entirely unknown in the colony of Vir-
ginia. In 1724, the clergy informed the
Bishop of London that there were "no
infidels there." When the first infidel
book was imported, a little subsequent
to 1730, it produced such an excitement,
that the Governor and Commissary
communicated on the subject with the
authorities in England.
At a later period, however, "it be-
came rife in Virginia, perhaps before
any other portion of the land. The clergy
for the most part were a laughing
stock, or objects of disgust" (Bishop
Meade). It overran the State and
tainted most of the rising statesmen of
Revolutionary fame. Patrick Henry es-
caped it, and General Washington also.
But Howe, Thomas Jefferson, and Ed-
mund Randolph yielded to it for a time,
and General Charles Lee was an infidel
of the boldest kind. Mr. Randolph, in
a letter, said, "When we were united
(married), I was a deist, made so by
my confidence in some whom I revered,
and by the labors of my two preceptors
who, though of the ministry, furnished
me with books on infidelity." He was
afterwards recovered from the snare.
General Lee was noted for his bold avow-
als of the boldest unbelief, and for his
blasphemy. In his will he left instruc-
tions not to bury him "in any church
or churchyard, or within a mile of any
Presbyterian or Anabaptist meeting-
house." Many others so fully imbibed
the political views of the French skeptics,
that they became subject to the suspi-
cion that they sympathized with their
religious unbelief. "As late as 1810," says
Bishop Meade, "infidelity was rife in
the State, and the college of William
and Mary was regarded as the hot-bed
of French politics and religion. I can
truly say that then and for some years
after, in every educated young man
whom I met, I expected to find a skep-
tic, if not an assured unbeliever."

THE FOUNDERS OF THE GOVERNMENT.

It will not be questioned that many of
the framers of the Constitution of the
United States, were deeply imbued with
the ideas of the French atheistical school.
Recently, it had a matter for boasting that
"the great founders of our government
were heretics," and that "the govern-
ment was not in any sense founded upon
the Christian religion." A writer in the
Index (Toledo), May 13th, 1871, said:
"All the great men who took part with
Mr. Paine in laying the foundations of
the government of the United States,
with very few exceptions, held the same
theological sentiments" (as he did), al-
though "they did not publicly identify
themselves with him, in his attacks upon
the Church and his religion." "And
they would have completely revolution-
ized the sentiments of the American peo-
ple, but for the influence of George
Whitefield and John Wesley."

It is well known that in the conven-
tion of 1787, which framed the Consti-
tution of the United States, great diffi-
culty was experienced in harmonizing
upon various conflicting questions, and
at one time in the course of their delib-
erations it was feared that all their ef-
forts to find a common basis of union
would utterly fail. Many days passed,
and they made no progress. Finally,
on the 28th of June, Benjamin Franklin
arose in the convention, and expressed
a regret that they had had no religious
devotions during their sessions. His
speech was a beautiful and appropriate
recognition of their dependence upon
God for guidance and success. Honora-
ble Roger Sherman seconded the mo-
tion. Alexander Hamilton and others
feared, lest prayers being introduced at
that late day should excite among those
outside a suspicion of dissension within,
and lead to some disagreeable animad-
versions. Others suggested that the
convention had no funds. Some other
strange and inconsistent pleadings were
made, and finally, says Honorable
James Madison, in his history of the de-
bates in the convention, "After several
unsuccessful attempts for silently post-
poning the matter, by adjourning, the
adjournment was at length carried, with
no vote on the motion." No fur-
ther action was had, and not a single
prayer was offered in the entire session
of the convention which framed the na-
tional Constitution. It is not strange
that a convention which allowed no
recognition of God in its deliberations,
should have framed an instrument in
which God is not acknowledged.

But the statesmen of this period are
entitled to great respect for their intel-
lectual abilities and resources; they
formed a constellation of the first mag-
nitude in the realm of mind. The spirit
which led to the American Revolution,
and the energy, both in council and ac-
tion, demonstrated by the memorable crisis
from 1773 to 1787, nourished and brought
out the strongest intellectual powers and
a nobility of character which made them

men of a superior order. All honor to
them for their rare abilities, gratitude
for their services, and admiration for
their heroism. But their minds were
tainted with the subtle poison of French
philosophy, which vitiated their relig-
ious perceptions.

POLITICO-ATHEISTICAL CLUBS AND
FOLLIES.

The Jacobin club of Paris was estab-
lished at a time when the Revolution
had prostrated all legitimate govern-
ment, and had invested the mob, under
the name of "the sovereign people,"
with the highest prerogatives, even of
plunder and violence. Among its
members and leaders were Robes-
pierre, Danton, Marat, Collot d' Hor-
bois, Santerre, and other ferocious
demagogues, supported by more than
two thousand affiliated clubs in France.
Mr. Genet was appointed minister of
this Jacobin government to the United
States, in 1793. England, then at war
with France, had enlisted Russia, Aus-
tria, Spain, and Sardinia, as her allies.
The United States were neutral, al-
though the sympathies of many of her
people were with France, and it was with
extreme difficulty that Washington could
restrain them from violating the rules
of neutrality. The real object of
Genet's mission was to involve the
United States in a war with England,
and effect a division in favor of France.

So great was the sympathy with
France, that at his reception in Phila-
delphia, the dinner-table was decorated
with "The Tree of Liberty," and a red
cap, called "The Cap of Liberty," was
placed on the head of Genet, and from
his passed in succession from head to
head, round the table. Those who so
readily adopted the badges of the Ja-
cobins were ready for further steps.
Immediately a similar club was organ-
ized in Philadelphia, with a constitu-
tion *a la mode de Paris*, which sent out
invitations for the formation of affilia-
ted societies throughout the Union. The
response was general, and they soon
existed in every direction.

Great pains were also taken to incor-
porate French follies and extravagances
into American manners. The ad-
dresses, Mr. and Mrs. were held to be
aristocratic, and "citizen" and "cit-
ess" were regarded as more republi-
can. On the 4th of July, 1793, the
President of the United States was
toasted in New York City as "Citizen
George Washington." "It is scarcely
credible," says Hon. William Jay, "to
what an extent the absurdities, devised
and practiced by the French dema-
gogues to inflame the passions of the
mob, were adopted and applauded by
multitudes of the hitherto staid and re-
specting citizens of the United States."

The French Revolutionists had de-
nounced all hereditary bearings as aris-
tocratic, and some began to fastidiously
inquire, whether the eagle upon the
coins of our government and else-
where, did not savor of royalty, and
become a scandal upon a republican
government. A writer, in 1810, said,
"Posterity will with difficulty believe
the prostituted state to which Genet
and his satellites brought the public
feeling."

A writer of this period said: "At a
dinner in Philadelphia, at which Gov-
ernor Mifflin and his friend Dallas were
present, a roasted pig was introduced,
as the representative of the unfortunate
Louis XVI. It was the joyful celebra-
tion of the anniversary of his murder.
The head being severed from the body,
was carried round to each at the table,
who, after putting on the 'Cap of Lib-
erty,' pronounced the word 'Tyrant,'
and gave the head a chop with his
knife." A liberty cap, decorated with
American and French flags, was placed
with great pomp in the Merchants' Ex-
change, New York city. Said Hon.
William Jay, "A fete was given in
Philadelphia, in honor of the revolution
in Holland. A great crowd as-
sembled, an altar was erected to Lib-
erty, and before this altar the mob
chantered hymns to the goddess, took an
oath to be faithful to her, and never
forget the genius and arms that had
restored freedom. The profanity and
folly of this oath indicate its French
origin."

These facts have been introduced to
show the infatuation that then existed
under French influences, and how com-
pletely that influence was identified
with their most radical skepticism.
The intimate relations then existing
between the two countries, and an in-
debtedness for aid rendered in our
Revolutionary struggle, made Ameri-
cans easy victims to their specious the-
ories and phrensy.

INFIDELITY IN KENTUCKY.

The Jacobin clubs extended as far
west as Kentucky, then in its infancy,
and the seeds of infidelity were sown
broadcast over that State. The char-
acter of these organizations has been
thus described: "Politically they were
violent and dogmatic; morally they
were corrupting; and in respect to re-
ligion they were utterly infidel." The
nomenclature of towns and countries
in Kentucky still attests the French

sympathies of the first settlers; and it
is also a very significant fact, that at
this period French agents were able to
enlist two thousand recruits in this
State to attack the Spanish settlements
on the Mississippi. Transylvania Uni-
versity, founded by the Presbyterians
in Kentucky, was wrested away and
given over to the control of infidelity. In
1793, the services of a chaplain in its
Legislature were dispensed with, a
measure significant of the influences in
the ascendancy in high places. Before
the close of the century, a considerable
majority of the inhabitants of this State
were reported to be infidels, and the
usual concomitants of vice and dissipa-
tion were not wanting.

THOMAS PAINE AND THOMAS COOPER.

The name of Thomas Paine is gener-
ally associated with the infidelity of
this period. He came to this country
from England, in 1774, and remained
until 1787, actively engaged in the in-
ception and subsequent struggles of the
Revolution, performing service of great
and acknowledged value, which can
never be forgotten, and due credit for
which should never be withheld. In
this period he was known as a man of
deistical principles, which were un-
shrinkingly avowed, but attracted but
little attention in the midst of the more
exciting scenes of that trying period,
in which he shared a conspicuous part.
In 1787, he went to France, where he
remained until 1802, when he returned
to this country. In 1793, the first part
of his "Age of Reason" was complet-
ed, and the second part, in 1795. Shortly
after the latter date, it appeared in
America.

Mr. Thomas Cooper, an early mem-
ber of the Democratic clubs of England,
and then of the affiliated Jacobin clubs
of France, and a Girondist, came to this
country in 1797, and executed an active
influence in promoting the more
radical forces of unbelief for many
years. These men will be more fully
considered hereafter.

WOLLASTON, MASS.

BY REV. MARK TRAFTON, D. D.

[Concluded.]

"My mother's face"—how perfectly
life-like!
"That face is thine, thy own sweet smile I
see,
Which oft in childhood's sorrows soothed
me."

Hang that where I shall see it last
when I fall asleep, and first when I
awake. And here is her "marriage
mirror," on the back of which I read
this: "Major Theodore Trafton and
Margaret Dennett, married in Bangor,
August 2, 1798, by Jonathan Eddy, jus-
tice of the peace." And here is the
original certificate of intention of mar-
riage, which came into my possession
only last summer, found by a gentle-
man of Bangor among some old papers,
and kindly sent to me with an autograph
of my grandfather, one of the first com-
pany settling that town. The certificate
bears the date of July 30, 1798, and is
signed Wm. Hammond, town clerk.
Here is the paper bearing my grand-
father's signature:—

"Penobscot River, 8 March, 1791.
Re'd of Jonathan Eddy the sum of
twelve shillings, L. Mo., on account of
Louis Parroneaux, far going into the
woods in search of Indians. Re'd for
my son, John Dennett."
JACOB DENNETT.

Hang the old mirror in my study.
Ah, how many forms have been reflected
from its surface which are now dust,
and whose memory is lost to all the
living! It was the first in which I saw
my image when climbing a chair to
gaze into its mysterious depths. My
first recollection of my father is con-
nected with this glass. He was dress-
ing for some great occasion, it may
have been a party, or possibly a mili-
tary parade. My mother had combed
his black hair all back and formed a
queue, bound it with a black ribbon,
knotted and falling upon his back. He
was dressed in small-clothes, with silver
knee and shoe-buckles, and my mother
then took the "dressing-box" and sifted
the flour all over his head and should-
ers; then donning his three-cornered
hat, he looks into this old mirror to scan
himself. I thought him magnificent—
in truth, he was a fine specimen of a
man—but such a figure in the streets
of Boston to-day would have all the
boys of the town at his heels. That,
however, was the fashion then, and
may be again. Gone now are all the
group save two. How often when re-
visiting that locality I murmur to my-
self the words of the poet:—

"There's the gate on which I used to swing,
Pond, and river, and the old red stable;
But, alas, the morn will never bring
That dear group around my father's
table!"

Taken wing—
There's the gate on which I used to
swing.
"Little Bo-peep," the "Old Oaken
Bucket," and "Maud Muller," all go
into the dining-room. Maud must hang
right before me as I sit at table. There

she stands leaning wearily upon her
rake, her eyes looking into the misty
distance, following the form of the
judge as he disappears over the crest of
the hill, and you fancy you hear rippling
from her ruby lips the sweet words of
the poet:—
"For of all sad words of tongue or pen,
The saddest are these: 'It might have
been!'"

Yes, poor child, but rake away and
forget him. He is no match for you;
you would be in strange and uncon-
genial associations, and you would lose
your light-heartedness, and wish your-
self back in the hay-field. Wait for
your mate!

Bierstadt's "Light and Shade" and
"Folding the Flock," among others,
are consigned to the parlor. There's a
little picture in oil—a forest, a mur-
muring stream, a team of horses drink-
ing—well done, for the manner of its
production. Two years since I was in-
vited to read to the prisoners in the
State Prison at Charlestown, and did so.
A day or two after, being in the prison
again, a prisoner addressed me, thank-
ing me for the pleasure I had given
them, and said he would like to make
me a small present if the warden would
consent. This was readily obtained,
when he brought to me this painting,
executed in his cell in spare hours. I
have it nicely framed and prize it high-
ly. Who was he? I do not know; he
was from Maine, but bearing no an-
named name. The cause? Rum!

Yes, MATTIE, our first-born! I can-
not write of her—

"To her name these tears are given,
Ever to flow;
She's the star I smelt from heaven,
Long time ago."

We wipe off the dust, kiss it, and
hang it there where it can always be
seen. And EDIE, a crayon by Mrs.
Johnson, of Westfield. How life-like!
He left us in 1852. I was in New York—
a telegram, "Eddie is very sick. Come
home." I took the first train, reached
home at midnight, and flew to his bed-
side. There he lay moaning and un-
conscious, the fever consuming his vi-
tality. In a few hours, as I was bend-
ing over him, he opened his eyes; a
faint smile of recognition rippled over
his face, he raised his hand feebly,
pointed his finger upward, and was
gone. I see his little package of school-
books tied together, as I write, which
for all these many years I have packed
and unpacked, and his little tin money-
box into which he was accustomed to
drop his pennies:—

"He is not dead, this child of our affection,
But gone into that school
Where he no longer needs our poor pro-
tection,
And Christ Himself doth rule."
All arranged at last, and to the read-
ers of this gossip, which if it has to
them no interest, to me it is a relief, I
say au revoir.

SELECTIONS.

BRING JESUS MORE AT HOME.

The little loving charities of daily life
preach loudly for Him who went about
doing good. Bring Jesus unto your
home and your circumstances more
than you have hitherto done. Things
do not go on well in your household,
perhaps, nor in your circumstances
either. You wonder why it is. Won-
der not. It is because you bring the
Lord so little into them. How can it
be otherwise, with Him so little ac-
knowledgeed? How can it be other-
wise, when you are not cast upon Him
in all that pertains to you? Change
your plans. Bring Jesus more into
home, and plans, and duties, and cir-
cumstances. Live not on as you have
done, realizing His presence so little.
The name of Jesus is no mere fancy.
He is a reality. He is a bosom friend,
a tender physician, a loving Father, a
gracious Saviour, a very present help-
er. Oh, make Him so to you. Live not
outside of these pleasant relationships.
How strangely will all things change
then! How you will be lifted up above
things that once fretted you and hung
heavily upon your mind! How little
will appear the things which men are
struggling after and pining for around
you! You will rise above them into a
new element. Try it! Bring Jesus
unto everything. Tell Him every-
thing. Make Him your constant friend
and companion. Make Him a reality.
Only then will you begin to know Him
as you should. Only then will the un-
utterable preciousness of Jesus begin
to unfold itself in your heart.

MINISTERS' WIVES.

We hardly see a religious paper now-
adays which does not make allusion to
the hardships of ministers' wives. In-
deed, they have their trials. They
have not only to look after the congre-
gation, but the minister. The pastor's
wife has to be the friendly critic of the
husband's sermon and his delivery. If
the preacher comes home with the sus-
picion that he has made a dead failure
in his discourse, she has to persuade
him that it was not as bad as he sup-
posed; that he will yet hear of good

done by it; that our weakest efforts
may sometimes result in a great har-
vest; that she liked it better this time
than when he preached it in the other
settlements, etc. She has to stand be-
tween him and the door-bell; suppress
unpleasant things brought to the house
by pestiferous gossips; tear up insult-
ing anonymous letters; and often, on a
small salary, navigate a household
around the Cape Horn of large ex-
penses.

But oh, the joys of being a minister's
wife! Is she not generally the pet of
the congregation? If she have culture
and disposition, she will have more at-
tention shown her than any other lady
in the neighborhood receives. She is
sought after, bowed to, and consulted
on all sides. She has an open door to
all the confidences of the people. In a
word, no one has so fair a chance as
she. She may sometimes complain
about the hardships of her station, but
she is really so well satisfied with her
place that she would not exchange
with any one else. We can think of no
position more desirable than that of a
minister's wife, except that of a minis-
ter. Trials—of course. What women
are without them? Ever since Eve
was down sick from eating too many
harvest apples, woman has had trou-
bles; but the paragon is not the favor-
ite place for their congregating. The
merriest wives we have seen, all up
and down the land, are ministers' com-
panions. We congratulate the parson-
ages of Christendom!—*Christian at Work.*

SINCERITY.

By sincerity I mean very much more
than truth-telling. I know people
whose word can always be trusted, and
who never break a promise, yet who are
not through and through sincere.
Sincerity in character is like transpar-
ency in crystal. It is character with-
out a flaw to hide, with no desire to
appear better than it is, and it is not
difficult to let itself be open as the day,
for the day to shine through.
Absolute, rigid, uncompromising
principle in all essentials is the rule of
the sincere. Courteous consideration,
generous self-forgetfulness, and kind
approbation is, equally the rule of the
sincere. I cannot refrain from warn-
ing my readers against gushing.
Think when you are writing that letter
to that beloved friend, whether you
mean all you say. Say nothing you
do not feel sure you mean. Too many
ardent intimacies burn themselves out,
too many life-long friendships grow
cold through the fierceness and fervor
of the sentiment on which they are
built. They are like fires of chips or
brambles, not like deep smouldering
furnace heats.

"Faithful," says the Holy Book,
"are the wounds of a friend." It is
the kiss of an enemy that is deceitful.
I believe that between the best friends
there are times when plain speaking is
necessary, but when there is a solid
foundation of mutual trust, it will
never give offense.

"Sine cera"—without wax. Being
in reality what it seems to be, not hy-
po-critical or pretended, nor simulated.
So says the lexicon. Please look up
the word for yourself, with all its
synonyms.—*Sunday School Times.*

PRaising THE WORK OF FRIENDS.

—There is another matter about
which we are apt to be unjust in our
friendships. We are so sensitive to
the charge of overestimating the value
of a friend's work through prejudice,
that sometimes we let a stranger get
the better of us in the expression of ap-
preciation and praise. This is a small
and miserable selfishness. Why should
we not praise the sermon, the picture,
the story, the poem of our friend?
How did he get to be our friend in the
first place? Did we not choose him,
from among ten thousand, because of
those very qualities which attract us
in his art?—*The Old Cabinet;*
Scribner for February.

People are always talking of perse-
verance, and courage, and fortitude;
but patience is the finest and worthiest
part of fortitude, and the rarest, too. I
know twenty persevering girls for one
patient one, but it is only that twenty-
first who can do her work out and out,
or enjoy it; for patience lies at the root
of all pleasures, as well as all powers.
Hope herself dares to be happiness,
when Patience accompanies her.—*Rus-
kin.*

No mocking in this world ever sounds
to me so hollow as that of being told
to cultivate happiness. What does such
advice mean? Happiness is not a po-
tato, to be planted in mould, and dilled
with manure. Happiness is a glory
shining far down upon us out of heaven.
She is a divine dew which the soul, on
certain of its summer evenings, feels
dropping upon it from the ananarh
bloom and golden fruitage of paradise.
—*Charlotte Bronte.*

In the place of doing, we too often
exhaust ourselves with preparing to do.

MISCELLANEOUS.

THE GOLDEN RULE IN HARD TIMES.

A Sermon by Rev. Daniel Steele, D. D., preached in St. Paul's Methodist Episcopal Church, Lynn, March 5 and 12, 1876.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—MATT. VII, 12.

[Concluded.]

What does the Golden Rule require of labor under these circumstances? The imputation of righteous motives to capital. It is easy to call capital oppressive and tyrannical, grinding the faces of the poor; but the enlightened Christian will do no such thing. Labor little knows the burdens which capital has to bear in such times as these.

Though the sufferings of the laborer have been great during the past three years, the distress and the forebodings of capitalists have been greater. It is a great strain upon a man's nerves to do business on credit in such a time of financial disaster. No one knows but that his debtors may all fail within a week and bankrupt him. Our merchants and manufacturers are to-day like soldiers on a battle-field marching on over the dead bodies of their slain comrades, not knowing but that the next moment the whistling bullet or the bursting shell will lay them, also, in the dust. Retreat is death, and advance may be ruin. To stop business, and still pay interest on borrowed money invested in buildings, machinery and stock, is certain insolvency in time; to continue is the only hope, and often it is hoping against hope. Continuance is like running the gauntlet between two rows of Indians for one's life. The moral perils are enormous, as is seen in the temptations to fraud and forgery to which some have yielded under the crushing weight of financial burdens. A few months ago an interloper in one of our prayer-meetings abused the freedom of speech accorded to all by asking prayers "for the shoe-bosses of Lynn because they were cruelly grinding their workmen by cutting down their wages." Not wishing to turn the prayer-meeting into a debating society, I did not give him a more charitable view of these men. It is possible that there may be merciless and intensely selfish men in positions where they are oppressing the helpless laborer. I know not. If such exist, they are exceptions. Classes are not to be characterized by individuals. I ask prayers for our New England manufacturers because, as a class, they are bearing the heaviest burdens of society, and by heroic continuance in business, in these times of financial peril, they are keeping millions of people from starvation at the risk of ruin to themselves. I ask prayers for them that they may be girded with moral strength to resist the gigantic temptations to which they are exposed in the straits and depression of the times. I ask prayers for them that they may have wisdom to strike the golden mean in respect to the demands of capital and labor. For to err in favor of labor is to endanger capital, and call down bankruptcy and multiply sorrows. To err in favor of capital is to wrong, and to pauperize, labor. To make the proper adjustment of these claims, in times so unsettled and so perilous, requires wisdom from above. Hence I ask prayers for this important class of our fellow-citizens, whose burdens and anxieties find little sympathy because they are not proclaimed to the world from the house-top, but are shut up in the secret of their own bosoms.

I also ask you to pray for the laborers, that they may patiently endure the privations of these hard times without unjust, petulant and angry recriminations of their employers, and especially that they may be saved from those shortsighted, unavailing, impolitic and unjust combinations against capital which aggravate the evils of their condition instead of affording relief. It is always a sad day when capital and labor, which God has joined in marriage according to the unchangeable laws of political economy, get into a household quarrel. Both must suffer from this unnatural collision, and the whole family, society, through all its members, be weakened and disorganized.

CAUSES OF THE COLLISION OF CAPITAL AND LABOR.

Much of the ill-will engendered between employers and employees is due to two causes—first, a lack of that breadth of view which a study of political economy would give, and secondly, a lack of that spirit of Christian love which looks not on its own things, but on the things of others—a love that always looks to find a good motive for an act which has an unpleasant appearance—a love which plentifully oils the machinery of human society and makes the wheels go without friction. Where capital loves labor and labor loves capital, and both are lifted up to that point where each can take a view broad enough to comprehend the rights and interests of the other, there is no difficulty. But nature has a bitter substitute for a lack of knowledge of the laws which govern trade; and that is an experience of the sad consequences of their violation. It is much better to teach an infant that fire will burn, than it is to let him find it out himself by thrusting his tiny finger into the flame. The great violation of the laws of political economy, in all the New England and Middle States, is the abandonment of agriculture for the mechanic arts, forsaking the country and gathering in cities. Thus trade and the mechanic arts are overdone, while the products of the soil are proportionably scarce and high-priced. Every New England city needs Horace Gree-

ley's short sermon to be preached at every street corner where unemployed labor waits and starves—"Young man, go West." If a thousand young families in Lynn could be transplanted to the fertile plains of Kansas and Nebraska, and there raise wheat for Eastern months, instead of making shoes here for Western feet, they and their families would be profited by the change, while everybody in Lynn, but the landlords, would be benefited by the relief afforded to the plethora of labor, by a decrease in the price of breadstuffs, and by a diminution in taxes for the support of the poor. The evil of depicting one fundamental industry, agriculture, and overcrowding the manufacturing and mercantile cities might have been foreseen and avoided by a little reflection and examination of the laws of society. But in the absence of such reflection, the evil is done, and now nature's remedy is being applied—low wages, distress and poverty, grinding and grinding till the equilibrium is restored by the return again to the farm of thousands who have abandoned it for the factory and the warehouse.

These are some of the conclusions to which your preacher has come by an observation of the state of things now, contrasted with the happy times when he lived in Lynn twenty-two years ago. While the remarks which we have made do not have so much theoretical gospel in them as is usual in sermons, they are thoughts which he thinks it will not be unprofitable for you to hear. What Gospel there is applied Gospel. The object of the sermon is to inculcate the spirit of forbearance and charity where it is specially needed in hard times—between creditor and debtor, and between the capitalist and the laborer. These four classes always have existed and they always will as long as men dwell upon earth. When Jesus taught mankind to say "forgive us our debts," He predicted that as long as we have need to pray for Divine forgiveness, there will not only be debts due from man to his fellows, but there will be insolvent debtors needing mercy from their creditors.

THE CREDIT SYSTEM A GREAT BLESSING.

There is in many minds the mistaken idea that the inauguration of a universal cash system and an abolition of all credits will be the step that will bring the world to the millennium. Instead of this it would sweep our race back into the age of barbarism. Let me demonstrate this to you in a few words. Barbarism is a state of universal distrust; the millennium a state of universal confidence, because men are universally trustworthy. Abolish the credit system, and you abolish the chief instruments of civilization—all banks of issue and the system of remission by drafts; all banks of deposit—each man must have his strong box in his strong castle and stand on guard against the burglars. There would be no savings banks, no productive funds yielding a revenue to widows, orphans and old people. All these must keep their money hidden away in old stockings in the garret or in holes in the cellar, where the thieves cannot find it, till it is soon expended. There would be no way for skill and industry to utilize the capital of others destitute of skill, for the benefit of both parties; no way for a poor man to rise in the world by the help of others loaning him money; there could be no railroads, telegraphs, ocean steamers, all of which involve credit—in fact, we should revert to barbarism, with no division of labor, no exchange of products; but every man would do everything for himself, just as the Sagamores in Lynn did three hundred years ago, when each made his own wigwag, bark canoe, and bow and arrows, and debt and credit were unknown—each man distrusting his fellow, and each tribe tomahawking and scalping its neighboring tribe. Your preacher prefers to live in a society where everybody is willing to trust everybody rather than where everybody distrusts everybody. Therefore let us not unwisely criminate the credit system, one of the greatest benefactions of Heaven to mankind, but thank God for its manifold benefits. Rather let us correct its abuses by moderating our desire for sudden wealth, by refraining from borrowing or getting in debt beyond our ability to pay, by refraining from all extravagances and needless luxuries, and by demanding the rigorous punishment of all swindlers who fatten upon their fellow-men and whose abuse of their confidence shakes the credit system and perpetuates the hard times. Let us, above all things, be ourselves worthy of trust by betraying no one's confidence and by paying every debt to the utmost of our ability. Let us who toil for our daily bread, whether it be in making shoes or sermons, remember the advice of John the Baptist to the Roman soldiers—"Accuse no man falsely, and be content with your wages."

FORGIVEN AS FORGIVING.

Especially let us remember that we are all bankrupt debtors before God, owing Him ten thousand talents while we have nothing to pay; owing Him perfect obedience all the days of our lives, while we have in the past rendered no obedience at all, or at the best a wretchedly imperfect service. The best of us look back upon our past life as a failure compared with that perfect ideal which haunts us all as what might have been.

"By the dark shape of what we are, we see The bright ideal of what we ought to be." Beneath this dark shadow we all sit. But there is a pencil of sunbeams coming down from the rifted clouds, and a voice saying, "I have prepared a ransom, there is forgiveness with Me."

Good news, good news, from heaven to-day! I listen again to catch the conditions of that Divine forgiveness, and I hear these words:—"I forgive your debts as ye forgive your debtors." What is the meaning of that little adverb as? Does it cut any one off from hope of forgiveness? It certainly cuts off all who cherish an unforgiving spirit toward their unfortunate and disabled debtors, all who look upon innocence with an unconquerable suspicion, all who, like Shylock, demand their pound of flesh according to the letter of the contract. In 1737 a ship was sailing from England to Savannah, bearing two historical characters—General Oglethorpe, the founder of Georgia, and a young missionary just graduated from Oxford. An unusual tumult in the general's cabin caused the missionary hastily to enter. The general, turning to him, said—"You must excuse me, sir, for I have met with a provocation too great for a man to bear. You know the only wine I drink is Cyprus wine; therefore I provided myself with several dozens of it, and this villain, Grimaldi, has drank up the whole of it. But I will be revenged on him. Here, sailors, take him, tie him hand and foot, and carry him to the man-of-war that sails with us. The rascal should have taken care how he used me so, for I NEVER FORGIVE!" It was a scene for a painter. There stood the servant, pale as a ghost, trembling as if the judgment day had come; and there stood the angry general, grating his teeth, his face flushed with rage, exclaiming, "I'll be revenged! I never forgive!" And there stood the young missionary to Georgia, John Wesley, who looked the irate general calmly in the eye and said—"Then, sir, I hope you never sin." Had a thunderbolt fallen from the clear sky and struck that ship, the general could not have been more confounded than at this Christian rebuke. Putting his hand into his pocket, he took out a bunch of keys and threw them at Grimaldi, saying, "There, villain, take my keys, and behave better for the future." What was it which wrought this sudden change of the lion into the lamb? It was a vision of the judgment-seat of Christ and of himself standing before the Judge and being weighed in the merciful balance in which he had weighed his servant.

"With what measure ye mete it shall be measured to you again. If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." The doctrine of these words is, not that our forgiveness of our debtors is the meritorious ground of our pardon, but that it is the indispensable condition out of which comes saving faith in Jesus Christ. No one can trust in Him by an evangelical and appropriating faith while cherishing an unforgiving spirit toward his fellows. If a man loves not his brother whom he hath seen, how can he love Christ whom he hath not seen?

How admirably is this world, bristling as it is, of poverty, suffering and failures, adapted to develop in us those qualities which Heaven so highly prizes! Were there none in need, there would be no occasion for the exercise of benevolence; were there no insolvent debtors, there could be no bestowment of forgiveness; were there no provocations, there would be no cultivation of meekness; and were there no disagreements, there would be no growth of patience. God has not decreed poverty, and bankruptcy, and misconduct in some people in order that these may be a discipline to others. But seeing that, from the weakness of human nature and its tremendous downward drift, rightly called human depravity, offenses will come in the conduct of free and responsible agents who might have done otherwise, the Moral Governor of the world has made these very offenses a mine out of which we may dig the brightest diamonds for the adornment of our hearts—a quarry out of which we may hew the whitest marble for erecting the temple of a pure character, fit for the indwelling of God forever. Every one, who will, may get good out of the hard times, perhaps greater good than out of days of unbroken prosperity. In this remark you will all accord who believe in the promise, "ALL THINGS work together for good to them that love God."

THE RIGHTS OF THE PREACHERS.

BY E. H. ROGERS.

When important questions are under discussion, Solomon's maxim, "In the multitude of counselors there is safety," is applicable, and we propose to avail ourselves of it in offering a few thoughts upon one of the topics of the day. The polity of the Methodist Episcopal Church centres upon the office of the Presiding Elders. Looking away from them in one direction towards the Bishops, we find that they are practically a unit for administrative purposes, through their limited numbers and their organization as a cabinet. Casting our glance in another direction towards the preachers, we behold them isolated from each other locally, and also by the differences of opinion, which in this, as in every other similar case, puts the unwieldy majority at the mercy of the few who are in the possession of power.

The functions of the Presiding Elders are such that their usefulness is in a large measure destroyed unless they command the confidence, not only of the appointing power, but also of the preachers and the Churches. That the confidence is seriously weakened in the

direction where it should be the strongest, that is, in the Churches, can hardly be denied by any one who is conversant with existing facts. These officials ought, unquestionably, by the nature and circumstances of their position, to be the trusted medium of communication between the Church and the cabinet, particularly in the all important matter of the appointment of a preacher. It is notorious that they are not, but that their official services are largely dispensed with, and in their place the Annual Conferences are besieged, not only by Church committees, but by self-nominated lobbyists, often fiercely zealous for the appointment of their favorite candidate.

These circumstances being admitted, we submit that a strong presumption is made out that the question which now agitates the Churches is not only central in its exterior aspects, but it is also vital in its character. Its settlement involves, not merely a class issue between the Bishops and the preachers, but the greater question whether the rights and interests of the toiling masses who largely compose the laity of such a Church as ours, shall be slighted and neglected, as they certainly will be if those who are in the most immediate contact with them—the faithful, laborious, low-paid clergy—are restrained or limited in the exercise of any appropriate privilege. We put the question directly. Is the Methodist Church to continue the policy upon which it appears unwittingly to have entered, and compel its ministry by all the prudential motives which operate with more or less power upon us all, to look for promotion to the few who will naturally be in alliance with culture and wealth, or are the preachers to have the ability, through the possession of some reasonable degree of individual and associated independence, to identify themselves as their Master did with the common people? One class of these influences will lead them to truckle to the Presiding Elders to obtain favorable appointments, to defer unduly to their wishes on account of their real or supposed power in the cabinet, to favor by their votes a great numerical predominance of Presiding Elders in the General Conference. The other class of motives will inspire the preachers with an intelligent zeal for the broad interests of the Churches, and will enable them to rely for their advancement more upon a well-earned reputation than upon official favor.

We do not raise a vague or unmeaning alarm. We have no confidence in the ability of the laboring masses, either North or South, to protect themselves by the ballot under the present condition of society. They are suffering at this moment through the constantly increasing inroads upon their political and industrial rights and liberties in the varied forms which are involved in the aggregation and special protection of wealth, and the intimidation and pauperization of labor. These tendencies are ultimately in efforts for the increase of the poll-tax, biennial sessions of the legislature, extension of terms of office, increase of appointing power, incorporation of large cities, etc., measures which are unmistakable, in their relation to the worship of mammon rather than the service of God through the elevation of His children.

In view of these exposures, we earnestly ask for a large extension of power to the preachers. We believe that the right to elect Presiding Elders will give them an influence which will be exercised for good, and more than this tend to arrest the centralizing tendency of which we have written. It seems to us that they need this privilege to shield themselves from undue pressure from either side of the great ecclesiastical body of which they form so honorable and conspicuous a part. The great material interests of the Church will more and more call for an increase of lay representation, which will serve to qualify and restrain the action of the preachers.

Asking a charitable construction of some of our allusions, as being intended to apply only to the unavoidable facilities of human nature, we close with a protest against the tame and timid conservatism which refuses to repair a single beam or a rafter of the old edifice, even after we have ascertained that the people have lost their confidence in that portion of our common shelter.

MORE LIGHT.

BY REV. W. D. GOODMAN, D. D.

Light on the Freedman question! Light on the Gospel work in the South! Light on the relations and needs of the Church in the Southern States! This is the imperative need of the hour. We that strive amid the fighting forces look to the Church in the North for encouragement, aid, and direction. In order to this, we see the need that our brethren in the North should comprehend the situation, and fully master the problem which is here to be wrought out. We are glad to see that so many clear-headed men are turning their thoughts this way, and investigating the work and its needs. Among those who have written, none has more fairly presented the status and needs of the work, in certain respects, than Dr. Edwards, of the *Northwestern*. On the other hand, no one has more clearly discerned certain dangers ahead, and certain pressing difficulties, than Dr. Townsend, in his article published in the *Methodist Advocate* of March 22d.

We know, from our own past experience, how difficult it is, at a distance, to seize the salient points of this work, to penetrate its inner life, and to feel

the pulsation of its wants. We are, therefore, more than pleased, when one in the distant North exhibits a clear comprehension of the case as it is. We do not believe it will be controverted, that the Methodist Episcopal Church is in the South, with her energy, zeal, charity, money, and good works, for the sake of the colored race. To lift up and save the former bondman is our mission here. If this be not our work, there is little need of us. If this be not the end of our toil in this climate, the M. E. Church has hitherto deceived herself. Thus far, since the war, she has so understood her mission here. We assume that no one will dispute this. At the same time, she is not here to limit her work by color, or by any other extraneous mark of man or of society. We are here, as a Church of Jesus Christ, to offer salvation to as many as will receive it. The fact that far the larger proportion of those who are willing to receive the Word at our hands are colored, is the decisive fact—the fact that shows our primary calling. This fact has the greater significance from the addition of two others: First, that the Southern whites will not accept our ministry; second, that they will not minister to our colored friends. The white membership we gather here is that which comes with us from the North—comes, we may assume, with the same mission wherein the ministry are sent to lift up and save the colored man. Whether our white brethren, who come thither from the Northern States, hold this to be their aim or not, does it not seem to be God's thought concerning them, that they should cooperate to redeem His poor children in the South? Some of them may reply the suggestion. We beg them to inquire prayerfully, whether they have come South as Christians. If they have, will they not, therefore, admit one interpretation of God's aim in their coming?

It will follow from the above position that we should keep the colored people under our Christian and refining influences. We ought to gather the children into schools conducted by white, Christian teachers. We should gather the people themselves into Churches with white pastors and with a good proportion of white members. We should receive them into Christian, elevating society, doing it as kindly, as prudently, as cautiously as Christian charity tempered by Christian wisdom shall direct. Observation and acquaintance teach us that this is practicable. Our colored friends give cordial reception to all advances of those whom they learn to trust as real friends. They do stand aloof from such as decline walking the streets in their company, or shun handshaking when they meet in the street-car. They are scrupulously courteous, and will never intimate that such cautious persons are not their friends. But they are "nice gentlemen and ladies;" "they are very good friends of ours;" "they have had a smart chance o' trouble for our sakes;" "we couldn't ax 'em to do any more for us."

It may be that some of the cautious are preachers, and advocate separate Conferences. The courteous colored brethren say: "We don't ax the white brothers to stay wid us. We know it's a heap o' trouble to 'em. We'll ax the General Conference to set us off by ourselves. Then the white brothers will come to our Conference as visitors along wid de Bishops and Missionary Secretaries, an' 'll preach some mighty big sermons; an' we'll visit their Conference and preach big sermons, too, an' we'll have a good time together. They'll stan' by us and help us, an' we'll stan' by them an' help 'em." In all this is manifested the infinite good-nature of the colored man, who has learned by a life of bondage to take a back seat, and whose amiability makes it his pleasure to gratify others.

You may be assured this is, generally, the philosophy of requests for separate Conferences. There are some of the colored brethren who not only do not sympathize with the demand for separate Conferences (which is the case with all in the Southwest), but are intensely and bitterly opposed. I can instance one man of fine education and great abilities, who said before the Louisiana Conference that the distinctive use of the word "black" had almost damned him. The same brother says the movement for separate Conferences is like the colonization movement which, to use his own language, "sought to send us all to Africa to get rid of us by death." Our true friends in the South are the people of color. We have claimed to be their true friends. Some of them doubt us much. They have some reason to doubt us. Does the Methodist Episcopal Church endorse caste? Shall this question receive a categorical answer at the next General Conference?

In another paper we hope to direct more particular attention to some points in Dr. Townsend's able paper.

New Orleans, La.

LAST BUT NOT LEAST.

Many subjects have been presented to the Methodist Episcopal Church in relation to the work of the next General Conference, etc. Having waited patiently to see one more set forth in the papers (which we think fully as essential to the success of the Church as the great Presiding Elder question), but as no pen has presented it to my knowledge, I will, with your permission, mention it to the Church. It is that at our next General Conference a law be passed assuring all members of the Methodist Episcopal Church that if they retain a certificate of membership for more than one year, it will be valuable.

Many secure a Church letter, keep it for years, and will not present it to the Church, each one giving different rea-

sons for withholding the same. Some backslide, and are lost to the Church and to God. Should not and cannot something be done in the above line to stop this, at our next General Conference? JOHN GISSON.

Portland, April 3d, 1876.

TIBERIAS.

BY META E. THORNE.

No one, O Christ, but Thee,
No one but Thee!
I hear Thy tender voice—
"Lovest thou Me?"
O Lord, Thou knowest me,
Jesus, I do love Thee.
No one, O Christ, but Thee,
No one but Thee!

My heart is weary, Lord,
Sad and oppressed;
Humbly to Thee I come,
O, give me rest!
Let Thy love shine on me,
For this I come to Thee.
No one, dear Christ, but Thee,
No one but Thee!

My soul hath wandered far—
Earth gives no peace;
Its joys are quickly fled,
Its blessings cease;
Its loves, like shadows, flee—
Naught constant is, but Thee.
No one, O Christ, but Thee,
No one but Thee!

Out of Thy graciousness
Grant this—my prayer:
Of Thy forgiving love
Bestow a share.
On one so frail as me.
Oh, my heart longs for Thee!
No one, dear Christ, but Thee,
No one but Thee!

Make but a humble home
Here in my heart;
Bring to Thy darkness, light—
Never depart!
Let Thy Spirit within me
Make me more like to Thee!
No one, dear Christ, but Thee,
No one but Thee!

Be Thou my all in all;
Let me not stray,
Wandering sadly from
Thy perfect way.
Over Time's restless sea
Guide me to heaven and Thee,
Only to heaven and Thee,
Saviour, to Thee!

HELP! HELP!

Yes, yes! The best help is to help yourself if you can. If not, you are to be pitied these days in America. Have some girls and boys of your own, teach them to work, and thus become independent of disinterested help; it's the best advice I can give married people.

P. S. Old persons who have no good children to take care of them, sometimes commit suicide, at the thought of their forlorn condition. It overcomes them.

Our Book Table.

Jos. H. Coates & Co., Philadelphia, publish KING AND COMMONWEALTH; A History of Charles I. and the Great Rebellion. By B. Merion Cordery and J. S. Phillips. Head Master of Bedford School. 12mo. 38pp. One of the most satisfactory ways of studying history is by era. The manual, the title and authorship of which we give above, presents one of the most interesting and instructive periods in English history, and of common interest to us, as the successors to the Puritans. The volume opens with the Constitutional history of England under Elizabeth and James I. It then records, with great fullness, the pregnant incidents of the reign of Charles I.; his struggle with his Parliament, the open breach between them, the rise of the Independents, the memorable battles at Newbury, Marston Moor, and Naseby, the leadership of Cromwell, the triumph of Parliament, or rather its army, and the death of the King. This volume does full justice to the great Protector, and the work for freedom which he accomplished in behalf of the English people. Like most modern histories, this interesting volume enters largely into the social condition of the people, and pictures the final ascendancy of the army over the Parliament, and the establishment of the Protectorate under Cromwell. The state of the country during this period, and its material prosperity, are well pictured. Then come the sad death of Cromwell and the weak reign of Richard, the ensuing anarchy and the Restoration. It is a well-written historical monograph, and will be both an excellent school text-book, and a convenient volume for reading, and for reference in the library.

Robert Carter & Brothers publish the third of the series of SYNOPSIS LECTURES ON THE BOOKS OF HOLY SCRIPTURE, by Rev. Donald Fraser, D. D. This last completes the work upon the Sacred Canon, embracing from Romans to Revelation. These lectures are both popular and critical introductions to the various books of the Bible, presenting their characteristics, the occasion of their being written, examinations of difficult and doubtful passages, with the discussion of objections made to their authenticity. These volumes are admirable additions to the S. S. teachers' library.

All that it is important for one entering upon the business of wool-raising to know, he will find in the fine volume just published by the Orange Judd Company, New York, entitled THE SHEPHERD'S MANUAL; A Practical Treatise on the Sheep. Designed for American Shepherds, by Henry Stewart. Illustrated. It is really interesting, for its curious information, to a general reader, but is invaluable to a stock raiser.

HARPER'S LIFE AND LETTERS OF LORD MACAULAY, by his nephew, G. Otto Trevelyan, will share with the celebrated reading of Macaulay's own works, the popularity which has been an equal popularity with the charming life of George Ticknor, just published by Osmond & Co. The first volume of the biography contains the record of thirty-four, not the least interesting, years of the life of the great essayist, historian and parliamentarian. Like the biography of George Ticknor, this memorial of Macaulay is largely his own work. It is carefully and wisely compiled from all diary and from a wide and rich correspondence. The opening chapter relates to his family. This is followed by his school life, his University experience, his legal practice, the summary of public affairs as he entered Parliament in 1830, his speeches, his Indian appointment, his residence and labors in India. The lively description of the English imperial possessions in the East closes this very entertaining and instructive volume. It is rarely that the reading public have two such rich literary treats as these two biographies, at once so

utterly unlike, and yet with many points that suggest a common interest. Ticknor was a few years older than Macaulay, but he outlived him a number of years.

Little's Living Age sends out its 18th bound volume—as fresh and full of varied, valuable, scientific, literary and light reading as at its opening, over thirty years ago. It gives the cream of periodical literature.

We are indebted to Thomas B. Stockwell, Esq., for a copy of the Sixth Annual Report of the Board of Education of Rhode Island. It is ably written, but is largely local in its recommendations, excepting in reference to compulsory education, in which the Secretary considers carefully the condition of child and system. Much of the report is physical labor, and derived of their school rights. He takes strong, and long since accepted, ground with us, against the District system. The volume is valuable for reference.

Harper & Brothers' handsome Household Edition of Dickens is increased by the publication of GREAT EXPECTATIONS. This is the cheapest and most attractive of the various American editions of the great novelist.

The Harpers continue their publication of Patristic Greek and Latin for Academic Text-books. The last issue is THE SELECT WORKS OF TERTULLIAN, edited by F. A. March, LL. D., with an introduction by Lyman Coleman, D. D. Dr. Coleman gives a well-written life of Tertullian, and a criticism upon his works. The volume makes a fine text-book, but will also be a pleasant addition to a minister's library, giving a fair selection from the works of this eminent father.

Thomas Y. Crowell publishes a very happily arranged daily diary of Scripture sentences, with blank pages to secure the autographs of friends. It is entitled THE SOUL'S INQUIRIES ANSWERED IN WORDS OF SCRIPTURE. It is arranged by G. Washington Moon. Dr. Cuyler writes a pleasant introduction for it.

Henry Hoyt makes a large contribution of peculiarly attractive volumes to the Sunday-school library this week. IF TO FATHER, and ONLY MEET ME, are two for boys in one volume. A CANDLE LIGHTED BY THE LORD; A Life Story for the Old and Young, and the Rich and Poor—showing, in a very impressive manner, how wide a field of usefulness may be cultivated by one of small talents and opportunities, if devoted and in earnest. WILL FOSTER OF THE FERRY, by Agnes Gibberne—teaching, in a wholesome story, that every lad, whatever his station may be, with God's blessing, be a hero.

Robert Carter & Brothers publish THE MARINER'S PROGRESS; or, Capt. Christian's Voyage in the Good Ship, "Glad Tidings," to the Promised Land, by Duncan Macgregor—a lively and spiritual allegory, the scope of which is well set forth in the title. COMFORT STRONG, by the author of "The Win and Wear Series." Polly Burt thought that Comfort Strong would even set Beelzebub at work for the Lord, in her zeal; but which Comfort strongly answered, "For the hungry and the thirsty, the sick and the prison, whom we have not visited, kind Father forgive us, for Christ's sake!" LITTLE JACK'S FOUR LESSONS, by the author of "Sunday all the Week." Jack had a delightful teacher, and his lessons were as pleasant to learn as they were useful to know. The author of "Peep of Day" and "Story of the Apostles" has written another admirable Biblical exposition, entitled THE CAPTIVITY OF JUDAH. The story is told in the same simple and graphic style.—A. L. O. E. leaves beautiful stories behind her, as she goes to her Zennah work in India. Carter & Brothers give us THE GOLDEN FLEECER AND ZAIKA'S NUTCRACKER, and THE HAZARD HEROES; A Tale Founded on Jewish History. There is no more wholesome or charming writer for the young than this memorable "Lady of England."

The National Temperance Society issues another of its excellent volumes—now a large library in itself—SILVER CASTLE; A Sequel to "The Dumb Traitor," by Margaret E. Wilmer.

LITERARY NOTES.

J. R. Osgood & Co. have just issued four more of their dainty "vest-pocket" volumes. They are, "The Vision of Sir Launfal," by Lowell; "A Christmas Carol," by Dickens; "Lady Geraldine's Courtship," by Mrs. Browning; and "The Deserted Village and the Traveller," by Goldsmith.—Scribner, Armstrong & Co. have now out an interesting little book, called "Miss Elletts' Wedding Dress," and also new editions of "Mrs. Jerminham's Journal," and "A Very Young Couple," by the same author. All of these are capital stories, and will be enjoyed heartily by both old and young.—The "Brick-Bat Series" is to have a successor in the "Sans Souci Series," which will be uniform in size and price with its predecessor, but different in its contents and style of binding. It is intended to gather in these volumes biographical and historical anecdotes, a great variety of which was found by the editor, Mr. R. H. Stoddard, in his search for material for the "Brick-Bat" volumes.—Henry Holt & Co. have added another volume to their "Leisure Hour Series," entitled "Ersilia." It is a story with English characters, while the scenes are all laid in France. The work is a sad one, but well written and entertaining.—The current number of Scribner's Monthly contains an article interesting to Yale men, being a description of Sir Alma Mater, as it is written by Prof. Henry A. Beers, of the class of 1869, and is very fully illustrated.—By a mistake in the April *Galaxy*, an article on "Provencal Song," by Mrs. Maria E. McKaye, is credited to Col. T. W. Higginson, who was merely the means of bringing the essay to the editor's notice.—Susan Coolidge is preparing, and will have ready in ample time, some "Stories for Summer Afternoons." The April Scribner contains a fine critical sketch of "Poe, Irving and Hawthorne," by George P. Lathrop.—"Daniel Deronda" is appearing in a Russian periodical.—Hurd & Houghton are to publish new editions of Mr. Edward S. Rand's various books on flowers, and their cultivation. The names of some of them are "Flowers for the Parlor and Garden," "Garden Flowers," "Bulbs," "Rhododendrons," "Fragrant Flowers, and How to Cultivate Them," "The Window Gardener."—Henry Holt & Co. will issue this month Taine's "Ancient Regime," Brinton's "Religious Idea," C. C. Fraser-Tyler's "Jonathan," and one or two other books.—G. P. Putnam's Sons have about ready two books, by Prof. Henry N. Day, of Yale College. They are entitled "The Science of the Family," and "The Science of Theoretical and Practical Morality." Among their other books for the month are, "Faith and Modern Thought," by Prof. R. B. Welch, of Union College; "French Legends," a volume in the "Brief Biography Series," the first volume of the "Select British Essays," and "Cabin and Plantation Songs."—A history of the Boston Fair, by one of the family, is soon to be published at Paris.—Henry Holt & Co. are to bring out a work on political economy, by Gen. Francis A. Walker, of Yale College.

MASSACHUSETTS.

MAINE.

Waterville.—With the coming in of the new year we began a series of meetings which we continued with encouraging results up to the 19th of February. At that date the "Lynn Praying Band," that had wrought with such wonderful and glorious success at New Sharon and Farmington, came to us also, in Waterville. We found it consisted of seven plain, unlettered, unpretentious men. The first meeting was a crowded one, consisting of members from

connected with the Methodist Episcopal Church, South. One had referred to a vote approving the editorial management of the *Methodist Advocate* (am I right as to the title?), the only Southern organ of the northern Church. It is published, as most of your readers know, at Atlanta, Ga., and is very outspoken as to the rights and duty of the Methodist Episcopal

The people of Emporia were feeling very indignant at the action of Legislature in cutting off appropriations, and their superb Normal School must close for the present. The building is a gem of architectural beauty. The Conference visited it in a body, and Sunday the Bishop preached in its audience-hall. Baker University came

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YARMOUTH CAMP-MEETING.

This meeting will commence on Tuesday, Aug. 15, and close Tuesday, the 22nd.

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NEW SUBSCRIBERS

WISHING TO TAKE

ZION'S HERALD

the balance of the year, can have it until January, 1877, for Two Dollars, including postage.

During the next few months matters of special interest will appear in its columns. The New England Conference commences its session in Lowell, April 5, and the Providence, New Hampshire, Vermont, Maine and East Maine Conferences immediately follow. The General Conference convenes in Baltimore, May 1st, and it will probably be a session of unusual interest. A full report of all these Conferences will appear in ZION'S HERALD, which of itself will be worth more than the price of the paper to every intelligent Methodist reader.

Will the ministers please mention our offer to their Churches, that all may have an opportunity to subscribe.

ZION'S HERALD.

THURSDAY, APRIL 13, 1876.

New England Conference opened in Lowell on the trail of the great snow-storm. Travel upon the roads was interrupted, and an unusual number were absent at roll-call. Bishop Simpson dedicated the fine church edifice in Westfield at the height of the tempest on Tuesday, but before a large and greatly gratified audience. But how to reach the seat of the Conference the next morning became the serious problem. The break at Worcester was still open and trains were interrupted. After traveling all night a round about way, Bishop Simpson reached Lowell about eleven, the brethren having enjoyed the privilege of a limited episcopacy, under Dr. Porter, for an hour or two. The Bishop was very warmly welcomed as he always is in New England. The full measure of the body as to numbers was soon reached, as the interest of a quadrennial Conference is a powerful magnet to attract the ministry to its sessions. Large audiences in the spacious and very comfortable chapel where it met crowded the regular sessions, and gave remarkable interest to the public services and anniversaries. These latter exercises were most of them of more than usual interest. The speakers were ready at the call of their names with well-prepared and interesting addresses. The Centennial sermon of Dr. W. B. Clark was one of rare appropriateness and power. In some form it will be published, in accordance with the strongly expressed desire of those that heard it, and by a formal vote of Conference. The one subject of earnest, but very good-natured and fraternal debate was the Presiding Elder question. An unexpected majority for a positive modification of the office was developed, on the part of both the ministerial and lay Conference.

The introduction of the fine body of one hundred and nineteen lay delegates to the Conference was a specially impressive and interesting occasion. The address of Bishop Simpson and the response of G. M. Buttick, esq., were admirable every way. Bishop Ames, who was "provisionally" present at the session, made a very characteristic and amusing address. The remarks of Bros. Hayden, Everdeen and Magee were cordially received, and Father Merrill was welcomed with shouts and tears.

The Conference is heartily received and very comfortably cared for by the generous people of Lowell. Our detailed account will continue the report down to the hour of our going to press.

The address of Bishop Simpson to the candidates for ordination was one of more than usual power and was full of "light and sweetness." His allusion to the close to his long service, his advanced age, and the probability of an early termination of his active ministry in the Church, was very impressive, moving the Conference to tears, and deeply affecting the young ministers, while he counseled them, as a father in the Gospel, from his own experience, and in view of the possibility that this might be the last opportunity for the performance of a like service in the Conference. The Bishop never was more tender, more pointed, more practical, or more persuasive than on this occasion.

The Congregationalist intimates that the Conference meets in Lowell, simply to confirm the arrangements already made between the Churches and the ministers, for their exchange of pulpits and pastoral services. Even if this were the case, such a quiet, well-organized arrangement for the continued supply of Churches and the unbroken ministry of pastors, would be a very admirable plan, worthy of the imitation of our independent brethren. But the fact in the case is, that not twenty such arrangements of the two hundred and fifty had been personally contracted, and there was no one of these that might not have been interrupted at Conference if it were found to be expedient, and probably half of them were altered. The work of the Methodist cabinet has by no means been rendered unnecessary, unsatisfactory, or inefficient.

How far some of the old Roman officials were behind those of modern date in an understanding of their privileges! Thus Cato, when about to return from a very successful expedition, in which he had taken an immense amount of money from the enemy, instead of putting it, or a good part of it, into his own pocket, sent it all to the public treasury. He was called a wise man, but you see he did not appreciate his opportunities. Why, the honest fool went so far

as to sell his war-horse to save his country the expense of transporting it to Rome! Was there ever such stupidity? But then Cato was never accused of stealing, nor ever impeached, nor even imprisoned for fraud. On the whole, Cato was about right.

A BRIGHT SIDE.

There is a wide difference between an intelligent estimate of real difficulties and a morbid depression and despair in view of them. It is just possible that we have kept the evils of our times too prominently before our eyes and permitted our courage to be weakened, and our confidence in God and man to be seriously shaken. Our Government has never been administered by perfect men. From Washington down, all our conspicuous statesmen have been subjected to severe and bitter criticism, and there has not been a period when, in some marked instances, selfishness and vice have not conquered patriotism and virtue. Christ had His Judas, and Washington his Benedict Arnold. A country that has so lately endured the shock of an organized treason, embracing one half of its territory, has much vitality left within it still. A war always entails evils almost as serious as those that attend its prosecution, and the moral and financial results now apparent are not nearly as wide-spread nor as threatening as those that came in the train of the Revolution and the struggle of 1812.

It is one of the compensations of partisanship that the errors of the opposition are watched with microscopic eyes. It used to be said that the Whig party included all the virtues when it was out of office. Men are neither better nor worse now than they have been. Opportunities for speculative fortunes and for governmental frauds have been temporarily increased, and men, as they usually do, have fallen under them. It is only made too evident by the political bias given to all Congressional investigations that it is not the horror of crime, or the simple love of truth that urges the searching examinations now going on. They are eminently wholesome, however, on the whole. Men in position will walk more circumspectly, for a time, at least; and the toning up of public sentiment will become an additional defense to temptations. Fewer moral characters and good reputations will be hopelessly broken down, in the next few years.

We have no idea that our public life has become thoroughly demoralized. "Society" in Washington may have become very vicious. There may be occasion enough for a Christian minister, like Dr. Newman, to express his utter disgust of it; but Washington is not the United States, as Paris is France. The frequent change in the balance of parties throws new and better elements into public life in the capital, and such a moral earthquake as has just occurred will make a manifest impression upon even the reckless circles of Washington. There is certainly a growing sentiment throughout the country that higher moral and intellectual qualifications must be demanded of our rulers, and that the administration of the country must be saved from the demoralization of its present form of civil service.

Neither is business utterly ruined. Men are not making money as heretofore. Some forms of trade have hardly recovered from the shock of the panic. Men feel poor because they have not yet harmonized their expenses with their incomes. Many will be obliged to limit their personal gratification, and will not find the exhilaration of large and rapid accessions to their fortunes. But these things are not the worst calamities that can fall upon us. There is more solid comfort in modest competence and in economical providence for our real needs, than in unwholesome abundance, with its incident temptations. "We shall find," said a Christian lady, "I have no doubt, that our great calamity has been the richest blessing that ever happened to us." And they will. Prosperity has not forsaken us. There has been an over-production and a heated and unfeeling speculation; but the population of the world is growing; mind has still the supremacy over matter, and there is just as fair an opportunity for sound and successful trade in New England and throughout the land as ever. Confidence is slowly finding a resting-place for her feet; when she secures this, she will again spread her wings. We have no occasion to be depressed or discouraged. As we sing, it is certainly "better far than our."

We have taken too sombre views of the material condition of the Churches. Some of them have burdensome debts which were assumed under more inspiring auspices, but are oppressive now. We have learned lessons of prudence for the future; but few of these religious enterprises will prove to be failures. After a period of self-sacrifice, more encouraging hour will break upon the cause. A sweeping reformation will bring all these weak Churches upon their feet again; and how many omens of such an event are now apparent! It will be somewhat difficult to raise the current expenses. The great charities seem a little urgent in these hours of depression. But God holds the solution of events in His own Hands. These great moral enterprises are dear to Him. He does not withdraw His hand from their support, and they cannot fail. He will certainly honor Christian courage and self-sacrifice in such an hour. If we have faith, the mountain will move to the sea. It is not wise to limit too much our religious agencies; to shorten too much, or unnecessarily, pastoral service.

Minister and people must unite in the common burdens, and suffer temporarily, if need be, for the Master's sake.

Above all, let us take hopeful and cheerful views. Disaster has not reached heaven. The divine government stands pure and strong. The golden age according to prophecy is before and not behind us. There are better days coming. We shall be sustained in all our Christian enterprises. The gates of hell cannot prevail against the Church. The simple Gospel is the power of God unto salvation. Let us go bravely forth, although tears may be upon our faces, bearing precious seed. We shall return again rejoicing, bringing our sheaves with us.

THE EVANGELICAL MOVEMENT IN EUROPE.

In our late article, on the remarkable movement in England and on the European continent, for the promotion of the "Higher Christian Life," (so called) we proposed to say something in answer to the question of our confrère, the *Northwestern Christian Advocate*—what does it signify—what will be its upshot?

Mrs. Stowe, in her article on the subject, in the *Christian Union*, predicts the best consequences from it. She says: "The conversions of Christians at this time, through all Christendom, show certainly, that there is being poured from the heart of Jesus, a current of faith into the hearts of His people, stronger than all the currents of skepticism and unbelief. For the movement at Oxford has been the seed-bed of many like movements." She thinks these conversions prepared the way "for the apparently unaccountable success of Moody and Sankey." A host of Christians were thus fitted "to be a band of co-workers with them—full of faith and of the Holy Ghost." "There are," she adds, "at this time, even in the very highest circles of England, men and women who have been led to that entire consecration of themselves to Christ and His cause which the language of the Bible supposes," etc. While the movement takes in an immense mass of Christians, in the middle walks of life, and especially of the hard-working, ordinary clergy, it has not failed to reach many in the higher ranks. A year after the Oxford Conference, when its tendency could be properly appreciated, the Brighton Convention was called, by a printed circular which was signed by the Dean of Canterbury, the Earl of Chichester, Lord Farnham, Sir Thomas Beauchamp, Right Honorable Cowper Temple, M. P., Samuel Morley, M. P., Arthur Kinnaird, M. P., Rev. Dr. Monod, of Paris, etc., comprising some twenty-five or more clergymen of the establishment, and of leading dissenting bodies. This, then, is the first important effect of the movement which we would point out; it is elevating the spiritual standard of life in the Churches, in all ranks of their membership. It is making them more like the Apostolic Church, and who can doubt that if the common spiritual life of the primitive Church is largely restored, the modern Church will repeat the moral triumphs of the apostolic age—triumphs which subdued the Roman world to Christ?

Again: The movement is affording some lessons which may be of importance to that spirit of almost universal inquiry which prevails in America, regarding the "Higher Christian Life." Like the less regulated movement among ourselves, it teaches three great propositions; first, entire personal consecration; second, simple, absolute faith in the acceptance of such consecration by God through Christ, saving the soul from both "the guilt and the power of sin;" third, the vitality of this faith, attesting itself in thorough-going Christian work—in holiness of life as well as of heart. But then it admits not dogmatic, or at least polemical, agitations on the subject. Discussions of this kind have embarrassed much our own Churches; they may be relevant enough in the sphere of exegetical theology, just as the doctrine of the Trinity, or the eternal Sonship may be. But who in a great popular revival, in intensely earnest masses of inquiring people, would deem it relevant to belabor such dogmatic questions? The evangelic faith, regarding them, is, of course, important; but that faith is sure to attend a genuine religious revival; it comes by a sort of experimental implication, intuition, perhaps we may say inspiration. "It is one of the printed rules," says the *Northwestern*, at these European conventions, that there is to be no polemics on the subject, that if a tendency to debate inadvertently shows itself, at the tables, or in the lodgings of the guests, or anywhere, they immediately change it to prayer for divine enlightenment. Prayer, searching of the Scriptures, and devout relation of personal experience, constituted the scope of their exercises. They avoid even our technicalities. The words "perfection," "sanctification," etc., seldom occur in their proceedings. "Scriptural Holiness" is the phrase used in their printed "call;" and their aim is, by communion with God, to find out, experimentally, what is the highest practical standard of "Scriptural Holiness." The phrase "Higher Christian Life," is itself, not used ironically, but less pharisaically. The president of one of the conventions (Brighton) said, "The life which we are urging upon Christians, has only been named the higher Christian life for distinction, because so few were living it. It should be called the Christian life. Anything short of entire self-surrender and entire faith in the promises of God is lower than the

Christian life. We preach this not as a finally, but the only true commencement of a life of progress. It is simply soul-health."

Third: The movement is having remarkable effect on the Christian pastorate in England and on the continent. The Brighton Convention revealed this effect of the Oxford one, in a very striking manner, as the continental pastors especially showed. Many of their testimonials are printed in the volume of proceedings, always, however, anonymously, for there is no personal obtrusion in the record. Many of them report unprecedented success in their work since they entered upon the higher life. They enjoy the "rest of faith," they have ceased to "worry," to be discouraged; they cast their "burden upon the Lord" "who careth for them," and, thus enjoying a more trustful and joyful piety, they preach with greatly increased effect. There is sunshine, a radiance from heaven, gleaming all over these testimonials. Mrs. Stowe's statement about the increase of revivals in England, France and Switzerland, is fully confirmed by the published documents. Hundreds of pastors have renewed their strength and been recommissioned at the conventions.

Lastly: We see a special ministration of the Spirit, for this skeptical age, in this revival of the apostolic consecration. It has been the one thing needed. No power can compare with it, for the counteraction of modern unbelief. A sanctified pulpit, a consecrated Church, will introduce a crisis of reaction which, as we believe, will, before this century ends, produce a new epoch in ecclesiastical history, an epoch of holiness, of power, of joyous, strenuous, productive Christian life, founded which infidelity will fall confounded; and this, too, notwithstanding any dogmatic or ecclesiastical amendments that may be found expedient.

THE HIPPODROME CONVENTION.

Probably the great Christian convention held in New York, March 29 and 30, was one of the grandest demonstrations ever seen. For five hours, each day, the great Hippodrome was crowded with thousands of ministers and lay delegates from all parts of the world, 4,000 tickets having been given out, England, Scotland, Ireland, India, and our Southern country being represented, while the platform was crowded with city ministers, and the galleries with that portion of the population which was fortunate enough to get in.

Perfect decorum was observed, and perfect harmony reigned throughout. Not a jar occurred, the one point of how best to bring lost sinners to the Almighty Saviour being kept constantly in view, and the wonderful spectacle was seen once more of grave, reverend doctors of divinity, theological professors, classical students, religious editors, poets, pulpit orators, and leading men in every department sitting humbly at the feet of an unlettered layman, both hearing him and asking him questions.

Mr. Moody, after prayer, opened the first subject—"Evangelistic Services"—by a brief address, and then gave rapid and terse answers to about twenty-five questions addressed to him by as many delegates, while multitudes more vainly strove to get their words into the short hour.

The second hour was opened with prayer by Rev. Dr. Armitage, and the subject of "Church Prayer-meetings" was managed in the same way; Mr. Moody opening the subject, and this time answering thirty-four questions. It would be impossible in print to convey the ready wit which met every unexpected turn of thought, carefully steering round the corners of such controverted points as "women preachers," "anxious seats," "demonstrative emotions," and "positions in prayer," or the shrewd good sense with which he always hit the exact point in the fewest words possible.

From twelve to one the usual noon service, which the convention was not allowed to interrupt, was addressed by Rev. Dr. Marling, Dr. Fish, of Newark, Dr. Charles Reid, of Richmond, Va., and others. Dr. Reid's brief address was especially effective. At its close he said, "Brother Moody, have you ever studied out that word 'come' in the Bible?" and he then drew a brilliant résumé of the use of the word "come" as the introduction in Genesis till, "as the envelope is just to be put on God's love-letter to men, he says, 'Who-soever will, let him come.'" "Now," said Mr. Moody, "let's all preach on the comes text Sunday. We've got our skeletons."

The afternoon was devoted to the subject of "Inquiry meetings," and the "Training of Young Converts" for worship and work, the speakers being Dr. Fish, Dr. Booth, Rev. Mr. Lloyd, Russell Sturgis, Mr. Osgood, Stephen Tyng, Dr. Deems, and old Dr. Plummer. Dr. Booth was especially eloquent in showing how a simple Gospel, preached earnestly and as a direct proclamation, could hold a great city for months, and suggested that all the written sermons should be burned up, and that all ministers should devote themselves to proclaiming the glad tidings of salvation.

Mr. Moody suggested ways of watching those among the congregation who were affected by the preaching, and reaching them individually, giving several illustrations, and saying that those who preached so largely about recognition in heaven would do well to practice it in the Churches on earth.

Stephen Tyng drew attention to the too common idea of Christians, namely,

that they ought to be looked after instead of looking after the world, and expressed his belief in confessing Christ, rather than professing religion, and said there were three departments of Christian training in the Word for worship and for work.

When old Dr. Plummer came forward to speak there was a visible emotion all through the audience as he asked, "What sort of a Bible have you? How many translations have you read? I have read forty different versions of the 100th Psalm. I knew a man who had read his Bible through ninety-two times, and I am not surprised that he had enjoyed assurance of hope for fifty years. A man near me at home who is reading the Bible for the seventh time does not need to sing, 'Tis a point I long to know.' Train your young converts to use the Bible! What's the use of a well-filled arsenal when the young recruits do not know what to do with it?"

The second day opened with a much larger attendance than the first; the doors were closed promptly at ten and opened again at half-hour intervals to let out such as were compelled to leave, and admit the waiting multitude outside, and as a lively hymn was always sung on these occasions, perfect order was maintained. Mr. Moody's executive skill showed itself in the choice of speakers, not only as to their influential position, but also in their adaptation to the subject under discussion.

Mr. Sankey opened the first hour's topic: "How shall the service of song be conducted in the Lord's work?" dividing the subject into the Church, prayer-meeting, Sunday-school and evangelistic meetings, and drawing a distinction between "singing the Gospel," and "praising God." He then answered seven or eight questions, after which Dr. Taylor, of the Broadway Tabernacle, followed by Dr. Thos. Hastings, discussed the painful subject of choirs, and the possibilities of transforming quartettes from natural enemies of the pastor into efficient Christian aids in the service of God.

"The Question Drawer," as announced on the programme, followed, differing little from the exercise of the day before, except that the questions were written. They were on general subjects, and were four times as many as could possibly be answered. In the course of the hour Mr. Moody told several stories, one, especially, concerning an infidel meeting which was broken up, and its leader converted by the simple influence of his own and a little boy's prayers, and also expressed his strong disapprobation of Church fairs, which he says are a shame to Christianity, and will kill any revival.

At the regular noon meeting the speakers were Rev. Dr. Newton, of Philadelphia; Dr. James Stephenson, of Dublin, Ireland, Dr. Ormiston, and others who all dwelt upon the personal need of the Holy Spirit's influence for successful work, and a deep solemnity seemed to rest upon the whole assembly.

Throughout the afternoon, which was the closing session, the attendance was enormous, and unusually interesting. The announced subject, "How to get hold of non-Church-goers," and "What more can we do for our young men?" were carefully and eloquently considered by Dr. Newton, Dr. Armitage, Rev. Mr. Fletcher, of Dublin, Dr. Chamberlain, from India, (who also sang a hymn in the native language to a tune 2,000 years old, the refrain of which is

"O Jesus, to Thee of I see for mercy, And Thy feet of mercy do I clasp.")

Dr. John Hall, Mr. Waunemaker, of Philadelphia, and Wm. E. Dodge, Jr., of New York.

It wanted now but twenty minutes of the close of this great convention. Two days had been spent in earnest converse and happy Christian communion by those whose next meeting would be before the throne of God. There had been much enthusiasm, a great deal of laughter, and some tears, and now the awful responsibility of the position weighed upon everybody as Mr. Moody arose and spoke of special and repeated baptisms of the Holy Ghost, for service, reading Luke iii and iv, and John xx, to give Scripture countenance to the thought. He gave a chapter out of his own experience, in which, about four years ago after a four months' struggle with temptation and self, he had felt himself consciously "filled with the Holy Ghost," as he walked through the streets of New York, and since then he had been a different man, accomplishing more than in all his other years put together, above party feeling, taking in the whole world in his sympathies, and longing to tell every one of Jesus.

He then called upon all who were hungering and thirsting for righteousness, longing to be emptied of self, filled with the Spirit, desiring to take away hearts full of Christ, to rise. Nearly all the audience did so, while tears were in the most fastidious eyes and sobs came from the most scholarly bosoms. All still standing, the leader offered a prayer of consecration, which was also a soul-cry for the Holy Spirit, after which every one dropped noiselessly into his seat, and with bowed head waited in silence that might be felt, for some minutes, when Dr. Russell D. Hitchcock made the closing prayer, and Dr. Schaff dissolved the convention with the benediction.

M. E. W.

New England Conference welcomed with warm applause the entrance of Bishop Hays to its service on Saturday. The Bishop is looking nicely. Hard work seems to be wholesome to him.

Editorial Paragraphs.

The Report of President Foss of Wesleyan University to the patronizing Conferences, shows that, by reason of shrinkages in the value of its investments, and the failure of some of its patrons, only about one half of the bills receivable held by the college, according to the Report of the Treasurer in June, 1875, can be deemed good. There will hereafter be a deficit in the running expenses of the college of about \$25,000, to be provided for by the friends of the University.

There is no institution of learning under the patronage of our Church, which has had so successful a history as this University. It has given more than five hundred of its graduates to the Christian ministry—most of whom are in the Methodist denomination. The record of these men is written in the history of the Church itself. Wesleyan University turns her face to the Conferences in the hour of her urgent need, certain that she will meet no cold response. Surely such sons as hers cannot look coldly upon the distress of such a mother! These sons occupy positions in which they can reach the ear of many wealthy laymen about to signalize their gratitude to God that they are American Methodists. May it not be expected of every son of hers that he will turn the minds of such givers to her wants. She does not deal in promises but in achievements. Let her have the funds she needs and she will do greater works in the near future than in all her glorious past.

The Centennial committee of the Trustees have made an earnest appeal to the Church for \$500,000, as a memorial offering from the Methodist body to the college. An agent will soon be in the field to act in conjunction with the committees and President Foss in securing the money needed for the establishment of the present work of the University upon a safe footing, and to make a wider and higher work possible. Let every Methodist in New England resolve to do something for the cause of religious education this year, and let none fail to inquire where he can most wisely bestow his gifts. The main thing is to give generously—the second main thing is to give in the best place. Can there be a better investment of intended gifts than in the permanent funds of a noble University?

What a practical book the Bible is! What a practical being Christ is! See just where men are tempted, and then see what a perfect helper He is. Men are tempted every day in some way—to distrust God, to succumb to poverty, the hard pressure of the emergencies of business, and to questionable or forbidden methods of relief. The riches, the fashion, the honors and glories of the world—how seductive their influence! The poor man has his temptation, and the rich man his. Now here comes in Christ's experience. The world speaks of Franklin as a very practical man, and so he was. It points to his shrewd moral sayings as the perfection of practical wisdom. But Jesus Christ was here, as in everything, a greater than Franklin. He distances all competitors. If you want a real helper amid the duties, cares, trials, temptations of life, look to Christ. He will not fail you. His principles, His teachings, His personal aid, will certainly bring you out of trouble, and ensure you true prosperity. Now men are not apt to think of Christ just in this light. Christ would, in a lofty sphere, they say, be passed through spiritual temptations, He can save from eternal woes. But we say He is also the business man's best companion and guide. He passed through trials and temptations the very same in substance as our business and every-day life exposes us to. He lived a real, practical human life. He heard knocking at His heart the same worldly and satanic appeals as assail us. He felt them, they were a reality to Him, He met them squarely in a most practical way, and overcame them. He having overcome, He offers you His help.

Yes, here was a man, the man Christ Jesus, a business man too, for such He was for most of His life—not in traffic or commerce, but in an humble trade, which must have brought Him in living contact with the practical realities of life, with men of like passions with ourselves, with things such as we have to deal with—here He was living as we have to live; and now, after all this experience, He offers you His all-powerful aid amid the trials, seductions and perils that beset you. Believing in Him, trusting in Him, following Him, you will come out safe.

The weakness of human virtue has been fully demonstrated in the experience of the past months. What is the lesson to learn? To give up in despair, saying, every man is a liar, business can be nothing but trickery, popular government is a delusion, our Centennial anniversary is but the celebration of our shame? Not so. Other nations have sunk under the vice for the lack of a conservative element powerful enough to arrest the progress of evil. Thus Nineveh and Tyre and Thebes fell—then the great Roman empire. But Christianity, as a new moral force, has come into the world. It is the power of God. Shall we lose hope for society? We believe that, in these times of private and public corruption and commercial disaster, men are beginning anew to seek for the true foundations of prosperity. Old-fashioned virtues are gaining converts. Above all, attention is drawn to God's revelation. What has He said to men? What help does He proffer us? What virtue is there in the Gospel? Cannot Jesus Christ strengthen us in our weakness, lead us out of our troubles, place us on a sure foundation? Thank God that so many, all over the land, are looking upward for help—help for themselves, help for their country. Here is our hope. We will not despair of the Republic. Men may be saved from sin, and the country purified and blessed.

The New York Herald of March 30, has a noteworthy article about Moody and Sankey, and their work in that city. It speaks of the movement of which these men are the leaders, as "commanding the good wishes of every right-minded man." It adds some sensible remarks about the pulpit and the clergy, and thinks that ministers will be benefited as much as any other class. "Mr. Moody never gets up very high, but his flights are so encouraging to the masses that they seem half inclined to try their own wings. The object of preaching is not so much to show how well the minister can fly, as to teach the people that they also have wings." This is good sense and excellent advice, even though Saul be the prophet.

A friend, who recently heard Mr. Moody, in New York, speaks in the strongest terms of the good effected by him and his associates. As a proof of the universal regard entertained for them as unselfish and earnest preachers of the Gospel to the masses, he told us that a procession of Irish Catholics, which recently passed by the Hippodrome, probably on St. Patrick's Day, while services were going on there, stopped their music for several squares on each side, and walked in silence.

There was another official in those old times who was thought to be very extravagant, and to waste the public money. It was the famous Scipio Africanus. Cato who was censor, a higher sort of detective, and a sharp, relentless one too, boldly brought his charge of corruption upon the general. Scipio did not like such importunity, and said to some one who referred to the matter, "I do not like so exact a censor." Of course not. Belpas was not to relish an exact inquisition. There are many others who think it hard to be watched so closely, and called to so strict an account. Well, let men be honest, if they would be let alone. Honesty does not save from all troubles, but it saves from the bitter sorrows of disgrace and remorse.

Some one lately remarked about a certain person who had "failed." "It was because he was too honest." Not so; a man can never be too honest for his own good. He may lack judgment, tact, skill, a knowledge of his business or of human nature, he may allow himself to be distanced in energy and diligence, to be over-reached, and so come to grief; but never, never was a man overstocked with honesty. It is an article of which a surplus is impossible. If any man begins to think otherwise, if he imagines that a little deviation from integrity here and there will do no harm, and may save him a great deal of trouble, perhaps the disgrace of bankruptcy, let him know that the "father of lies" is whispering in his ear. Let him say to the foul tempter, "get thee behind me, Satan. Let him trample upon the suggestion as the precursor of certain ruin. That diabolical principle once entertained and acted upon, the man is radically corrupt. He cannot tell to what lengths of fraud and devilry he may go.

It is the fashion just now to suspect everybody. Very well, if only every one would suspect himself. That would be a most wholesome and timely exercise. It would help to restore that confidence of man in man, which is essential, not only to the well-being of society, but almost to the existence of society itself. When men are distrustful of themselves, not in the lack of a becoming self-reliance, but in a profound sense of the power of evil within the soul, and the power of temptation without, then their very weakness makes them strong. It puts them on their guard, gives a more delicate touch to conscience, and sends them to the Infinite Source of strength.

We would not condemn the desire, which everybody is so prompt to express, to have criminals great and small, in high places and low, brought to justice. There needs to be a thorough cleaning out. There is bad drainage, corruption abounds, foul malaria fills the air. Let the sluices be opened. Let the pure waters of truth and honesty be let in, and sweeten all the channels of business and of public life. And here let every man help; and first let him begin at his own house. Then, clean himself, he is prepared to deal with those who trifle with the sacred confidence, and all the dearest interests of life.

The venerable Doctor Peirce, father of Bishop Peirce of the Methodist Episcopal Church, South, celebrated his ninety-second anniversary at "Sunshine," his appropriately named residence in Georgia. According to family usage the relatives in lineal descent, with their partners, gathered together to the number of thirty-five of the former. The venerable patriarch was quite feeble, and was prostrated with a severe cold. He saluted the ministerial friend that visited his chamber with the whispered utterance, "I am very near heaven." He rallied, however, during the day and talked freely to the loving circle that gathered around his bedside. Should his life be spared he will head the delegates from his Church, as a fraternal messenger to our General Conference in May. He is both venerable in years and in devoted service to Christ.

We have received a very handsome pamphlet, embodying the institutional and personal history of Holliston Academy, over which Master Gardner Rice presided from 1836 to 1844. We are surprised to see the number of names of conspicuous men, now in active life, who were educated at this institution. Our predecessor, Dr. E. O. Haven, was one of the number. Last fall a large body of the former pupils visited their venerable master, now seventy years of age, at his home in Shrewsbury, Mass., and a memorable affair it proved. All parts of the country were represented on the occasion. Mr. Silas Loomis, M. A., of Washington, D. C., has prepared the present memorial of the Seminary with excellent taste and much labor.

Rev. W. H. Milburn, the well-known former chaplain of Congress, and for many years one of the most eloquent and popular of lecturers throughout the United States, conquering by heroic fortitude the great misfortune of blindness, and keeping his sight abreast, in intellectual progress, of those endowed with full sight, proposes to pass some time in England upon a lecturing tour. We commend him to the courtesy and patronage of our friends.

The following are the names of the ministers who have been elected to the N. E. Conference, on Monday, April 10, at the residence of Mr. W. B. Clark, of New York, and Mr. C. Cummings, of New York.

We learn that the last Friday, April 7, at Ridgeway, C. to elect Dr. Rev. J. M. B. Goodwill; on the following day, April 8, at the residence of the N. E. Conference, on Monday, April 10, at the residence of Mr. W. B. Clark, of New York, and Mr. C. Cummings, of New York.

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The Sabbath marked an interesting services were which between upon the div reported by year herefor the sermon a Church in the the elders. need of a R and earn address to the remarkable evening R Central Church Bible—a sen was received ence. The p erally suppli Conference.

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Rev. J. W. the republ S. S. Lessons familiar look and then his vantage of work!

Rev. O. S Iowa, April enterprise? every mail I am We are hopef for success. mail \$47.10.

COLLECTI 21 Churches paid 92 dollars

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ELLIS & YORK Proprietors and
MANUFACTURERS.
113 Tremont Street, (Room 35.) Boston

THE SUNDAY SCHOOL.

Second Quarter.

Sunday, April 23.

Lesson IV, Acts II, 37-47.

BY REV. W. E. HUNTINGTON.

THE EARLY CHRISTIAN CHURCH.

The early Christian Church received its first great impulse on the first day of the new dispensation. Its growth was according to the law which Christ had indicated when He ordained His apostles, telling them to go forth and teach all nations. The Pentecostal triumph was by the truth which Jesus came to reveal, proclaimed from glowing hearts filled with the Holy Ghost. Christ's commission has never been revoked. The world is to be saved by the truth preached through human lips. The ministry of the Christian Church has a divine sanction for its place and work in the earth, and no civilization prior to the millennium can outgrow the need of it. The success of the Church in its advance upon worldliness and sin has always been measured by the consecration of its ministry. When the corrupted Roman hierarchy had paralyzed the spiritual life of Christendom, Luther appeared, introducing a new ministry of the old Word of Truth. When the Anglican pulpit had become powerless to make itself heard and felt among the English masses, the Oxford Reformers, still loving the Church of England, but impatient of being smothered under the dry bones of its dead ministrations, roused all England by their new methods of preaching. Denominations are nothing, ordinations are nothing, unless the power of the Holy Ghost be sought below, within and above all canons, articles and orders, and men preach the truth in the love of it, feeling its meaning and proclaiming its power to save. The Church will always increase under such preaching as Peter's. Whether it is Christendom weaving the story of the Cross into finest Grecian eloquence, or Moody putting the same story into unadorned English, the American layman no less than the eloquent Church Father finds that an earnest heart, uttering the truth as it is in Jesus, by the power of the Holy Spirit, wins men to the Faith.

They were pricked in their heart. "The Word of God" from the lips of Peter, was "quick and powerful, sharper than any two-edged sword" and his hearers felt its thrust. The preacher's plain words went home; the Jews saw the Messiah as they had never seen Him before. They felt their sin in having crucified Him. Conscience was at work; and its utterances, the echo of Peter's sermon, were like darts, stinging them to cry out for salvation.

What shall we do? The genuine nature of the impression made upon the multitude is manifest in the absence of all indignation. They did not rail at Peter on account of his denunciations. They were overcome. The Spirit had done His convincing work. Their hearts were softened to penitential feeling. The human soul cannot long endure the burden of self-condemnation; it must soon beg for deliverance. This question they asked is the first utterance of a new-born faith.

Repent and be baptized. The old wickedness cry of John, the forerunner of Christ, sounded on anew. The same truths are caught up again and again, age after age, by God's true preachers. There was no new way for the Jew to find that eternal life which the Messiah promised. The Baptist pointed forward and the apostle backward to Jesus, and both said "repent and be baptized," and believe on Him. First comes the heart-work, casting out therefrom its sins that the forgiving grace of Christ may anoint and wash the inmost soul; then the seal is set upon the outer life by baptism, the sacramental confession that the heart is purified through the forgiveness of the Saviour.

For the remission of sins. It is impossible for God to make white a sinful heart unless the sorrow of the sinner be mingled with the grace of redemption. The tears of the woman at Jesus' feet were a part of the baptism which cleansed her soul. It is so with every restored sinner. Christ remains in the moment that the sinner renounces.

The gift of the Holy Ghost. They were promised this as a result of repentance, baptism and faith. Peter did not say that they would be able to speak with other tongues, or that they should work miracles, by the Holy Ghost, as did the apostles, but they would receive the better gifts which the Spirit brings to all believers, "righteousness, peace, joy."

The promise is unto you, etc. Even though Jews have slain your Messiah, the promise is to you; only fulfill the conditions, repent and be baptized, and even you may be saved. "Your children," also, are included in the scope of Christ's new Church—not merely "your descendants," but your little ones. The children of the Jews were brought up within the Jewish Church. "If Peter on the day of Pentecost had said to the Jews, 'Men and brethren, repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins, but your little children are not to be baptized, but are to remain in their sins, condemned and reckoned among the devil's people until they grow up and attain to reason,' what would the devout Jews have answered?"

As many as the Lord our God shall call. The "far off" souls, heathen, prodigals, lost ones, are included within the wide range of this promise. God wills that all men should be saved. The "call" is made known through His Spirit and Word. Those who hear and

reject are the "foolish" whose buildings, founded upon sand, fall into ruin at last.

Many other words. Peter's heart was full. He did not rest satisfied with a formal argument, but pressed upon his hearers the great theme of redemption through Christ, by testimony and exhortation.

Save yourselves, etc.—let yourselves be saved. Separate from the unbelieving multitudes. This is an injunction necessary for every Christian to observe. If the social contact is not good, character suffers. The snares of corrupt companions must be cut. Conversion to Christ means dissociation from harmful society.

They that gladly received his word were baptized. They were glad to hear Peter's plain answer to their earnest question—"What shall we do?" Joy is an unfailing accompaniment of salvation. The believing heart must feel gladness. No matter at what stage of the spiritual life the Christian may be, a genuine faith will have this ingredient of joy. All duties are then easy. These men were baptized; no public confession or private service is irksome if the heart is filled with a cheerful faith.

Three thousand souls. The man who stood about three years before on the shores of the Sea of Galilee a fisherman, whom Christ called with the promise that he should become a fisher of men, now witnesses a miraculous draught. What a triumphant fulfillment of that promise. He had cast his net, spreading around the hearts of that multitude the strong cords of the truth, and a great multitude of saved souls was the result.

They continued steadfastly, etc. In this respect the example of that first great revival is a model. Believers did not leap at once into a satisfied condition, feeling that salvation, for them, was an accomplished work. The new converts put themselves under Christian training—realizing the need of instruction and nurture. Revivals become only travesties when their effects end with the enthusiasm of the revival hour. Conversion is the outset—continuing steadfastly in "doctrine," "fellowship," "love-feasts," and "prayer," is the only process by which conversion will issue in any true result of character and holy living.

The "breaking of bread" spoken of, was probably a common repast followed by the Lord's Supper. The bread alone being mentioned here, the Catholics speak to this passage as proving that their custom of distributing but one element (the cup they withhold from the laity) is the apostolic one.

Fear came upon every soul. The multitudes were awed by the wonderful demonstrations of the Spirit's presence. The day had been full of strange events; but the conversion of three thousand souls was the most overwhelming proof that God was among them. Even those who were not converted felt a holy fear while witnessing such a scene.

Wonders and signs were done by the apostles. Jesus had promised (Mark xvi, 17) that they should have power to perform miracles; only a few of which are recorded. But the fact is stated which fulfilled the word of Christ. The apostles wrought miracles in the same spirit and for the same great end that Christ performed His wonderful works—to put a divine impress upon their mission.

All things common. "All that be believed" united in one brotherhood. There was no infringement, probably, upon personal or family prerogatives. Nothing like communism is sanctioned by apostolic example. This passage simply implies that those who possessed property held it not so much for themselves as for helping those who were in need. "It is plain that this intercommunion of goods was voluntary, limited in operation and produced by the peculiar circumstances of the infant Church at Jerusalem."

Sold their possessions—kept no superfluous property when fellow-Christians were in want. Many of the newly converted were pilgrims to Jerusalem, and being detained beyond the time of the feast, needed to be entertained and perhaps otherwise assisted.

Continuing daily with one accord in the temple, etc. Being Christ's disciples only made them more devoted worshippers at the temple. They observed its hours of prayer, and loved to meet daily to offer their thanksgivings for the work God had wrought. They had no thought of sectarian interests, but still honored the great national sanctuary, and loved its worship. "From house to house," also, they carried their religious ministrations, and celebrated the Lord's Supper. Even their food was eaten with religious enjoyment, "the bodily and daily life was elevated by the Holy Spirit and by devotion." Their simple, sincere lives were the favor of all the people. Nothing will quench prejudice and opposition like true, earnest living.

The Lord added to the Church daily such as should be saved. The apostles' work of saving men began on the day of Pentecost and continued daily. The heaven worked steadily. The internal life of the Church was active, and its external growth, therefore, was uninterrupted. "Such as were saved"—no doubtful cases, who were not sure of themselves, and whom others scarcely believed in as Christians, but genuine believers, "lively stones," who entered into the substance and structure of Christ's new Church.

Tract societies did not yet exist in Israel. She was herself a living treatise of the power of the Gospel unto salvation. Her form did the work of a missionary. Her nets and hooks consisted in the profession of her divine life. Whoever came near to her, the impression overcame him: This is none other than the house of God, and this is the gate of heaven (Krummacker).

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, April 23.

1 What effect did Peter's sermon have upon the multitude?

2 What question indicated their earnest desire to be disciples of Christ?

3 Why should baptism be united with repentance as a condition of salvation?

4 What is meant by the "gift of the Holy Ghost?"

5 Did Peter remember the children in his encouraging exhortation?

6 Who are "called" to be Christians?

7 What was the course of the three thousand converts after the day of Pentecost?

8 Is there any reason for believing that the early Christians practised anything like "communism" in their methods of life?

CHARACTER OF FUTURE CONVERTS.

BY REV. ASA BULLARD.

The time of the world's conversion depends very much upon the character of the Church, and there can be no doubt that the character of the Church, in ages to come, will be greatly modified by the training which her future members shall receive in the Sabbath-school.

This consideration throws an amazing responsibility upon teachers. To their hands, not only the character of the Church, but also the period of the world's conversion, in a fearful manner, are entrusted. The piety of their scholars, if converted, will very much resemble their own. Thus we see one good and probable reason why the scholars of many of our teachers are not converted. If converted, they would be converted to the standard of piety which they have been accustomed to see in their teachers. As Christians, they would resemble them; and what would be the character of a Church, were it to be composed of such members? Oh, when would the world be converted, were the great mass of children and youth in our Sabbath-schools to become such Christians as many of their teachers are?

We ask this question kindly, and with a strong desire that it may lead all of us who are engaged in the religious training of the young, solemnly to consider the character of our influence. Would it really be a blessing to the Church and the world to have all the children and youth under our influence become just such Christians as we are ourselves? If not, can we expect that God will convert them to become a burden and a hindrance to His cause.

It is true that the only perfect and proper standard of Christian character is in the Bible; and all ought to seek after a likeness to Christ, our only perfect pattern. But we must take the world as we find it. We are all, more or less, creatures of imitation, and are influenced even in our views of Christian character and Christian duty, in no small measure, by those around us, especially by our superiors and instructors.

If these remarks are just, we see why some teachers are so much blessed in their labors for the conversion of their scholars. The great reason, so far as concerns human instrumentality, no doubt is, that those means which God is wont to bless in the conversion of souls are faithfully used, and that earnest, persevering prayer, which God is wont to answer, is offered. But another reason, doubtless, is that God sees that the standard of piety exhibited by these teachers, to which their scholars will be likely to be converted, is such as will make their conversion a real blessing to His cause.

It is not strange that the devoted Harlan Page was blessed in his labors for the salvation of souls. Oh, were there such a standard of personal consecration to God, seen in all our teachers as he exhibited, our Sabbath-schools would become the spiritual birthplaces of thousands and thousands of precious youth! Then, no youth could be encouraged by the example of his teacher to think himself a Christian unless he were disposed and impelled to engage with all his heart and strength in personal labors for the salvation of others. Think of a Church of two or three hundred members like Harlan Page! What a moral power such a Church would be able to wield against the kingdom of darkness! Think of the power of the whole Church of Christ on earth, were all her members like that eminent Christian! Through the instrumentality of such an almost omnipotent influence, how would the period of the world's conversion roll on, and draw nearer and nearer like the fast rising light of the morning! And we shall all be held answerable at the judgment for all we can do in our labors among the young to raise up such a Church. Let every one, then, resolve that if the Church of the future be not such an one, it shall not be attributed to his want of fidelity.

"I have been the mother of sixteen children," said a woman, as she lay upon the bosom of her Saviour, and was "breathing her life out sweetly there." "I have good reason to believe that every one of them is now either with Christ, or in Christ. I never put one of my babes to my breast in my life, without lifting my heart in special prayer to God, that I might never nurse a child for Satan." Christian mother, have you been thus faithful to your offspring? Will your reflections be thus sweet, when you shall press your dying pillow? Have you similar evidence, in the character and prospects of your children, that God is

a prayer-hearing God, and that He is faithful to believers, in respect to the "exceeding great and precious promises" of His holy covenant?

The Family.

A TRUSTING LIFE.

BY JANE M. READ.

I know not what the path laid out For weary feet of mine to tread; Or if of hope, or if of doubt, I weave the web of life's short thread.

But if my feet are kept by God, The path will reach the heavenly gate, Though rough the rock, or soft the sod; And it will open ere I wait.

And if the threads be shimmering gold, Or if the strands shall darker be, What matter, if the web but hold The colors, Lord, that best please Thee? Littleton, Mass.

DISCIPLINE OF CHILDREN.

Every right-minded person will agree that as there is discipline in God's government, so there must be discipline in family government; but there will be found much variation of opinion as to the right modes of exercising this discipline. Children are not all alike, neither are all parents, and the different temperaments and qualities of mind of both must be considered, in order to secure happy, well-regulated homes. Children are tender plants, and need skillful handling by trained gardeners, if they are to grow into beauty and fragrance as their life unfolds. Should not these gardeners have perfect self-control, ere they can hope to train aright the delicate clinging vines on the home trellis? No one is fitted for the duties of child-gardening, be he parent or teacher, so long as this first great duty is neglected.

Some children are naturally so sensitive and tender-hearted that a word of gentle reproof for wrong-doing is all they require. Others are self-willed and high-spirited, calling for firmness, and it may be a strong compelling force, to secure their obedience. In all discipline, the spirit of the one who inflicts it influences the child for good or evil more strongly than the discipline itself. These waxes nature are impressed by a tender, loving spirit, and return love for love, even under a sentence which is distasteful and painful in itself. And on the other hand, a harshness in dealing with the fresh, young, opening mind is apt to mould it into its own image, making it harsh, careless and rebellious.

Never, on any account, frighten a child into obedience. This habit is very common among nursery girls, and far too prevalent with young parents. Never make your child afraid of the attic, the cellar, dark closets, or darkness anywhere. No ugly fears should be associated with home, in which of all places there ought to be a feeling of perfect security. Many a one has carried in his heart a life-long fear, deeply implanted in childhood. How well I remember the visit of a little city boy to my country home. As we were sitting, the first evening of his arrival, in the parlor, my aged father fell asleep and began to snore. The little fellow turned very red in the face and was evidently in the greatest agitation. Presently he burst out with the exclamation, "I—I—guess it's the bears!" Give only needful commands to your children, and be sure that these commands are obeyed. A child soon learns what a command means and knows whether it will be enforced. Do not threaten to punish, unless you are ready to fulfill the threat. The hasty, thoughtless giving of commands and frequent threatenings, as often unfulfilled, beget a lack of confidence in the parent, a feeling which it is sad should ever find a home in the heart of a child. If children are governed by impulse, they in turn will be impulsive, and it may be, impudent and disobedient.

If you wish the youthful, mature and enduring love of your children, avoid injustice. Parents little realize at how early an age an act of injustice is keenly felt by the little watchers around them. Sometimes a little one may say, "mother wasn't fair," or "father didn't do right then," and we may be sure that the sadness of mistrust, of doubt, has come to the childish life. Children have a right to be correctly judged—cautiously, fairly, candidly. Provoke not your children to wrath by hasty judgment, unjust accusations or punishments. Have respect to their feelings; keep them sensitive, tender and loving; by avoiding even the slightest approach to unjust treatment.

Those to whose care children are entrusted are often perplexed to know what mode of punishment to inflict upon them for offenses of which they are guilty. Many believe with the wisest man, "Spare the rod and spoil the child;" others are averse to this, if any other method will possibly answer its purpose. Pain in some cases must be given, but great caution should be exercised in its infliction. A child should never be struck on the head. It is not only a dangerous practice, hard blows on the ears often causing deafness, but nothing so quickly arouses the temper, and so surely develops the worst passions. Never box, or snap, or pull the ears. If a whipping must be given, let it be with a tingling stick briskly applied for a few seconds anywhere else but on the head.

It is a common mode of punishment to deprive children of food. I have doubts of the wisdom of this. Bread and water, with seclusion for a moderate length of time in a light room, giving time for reflection, may in some cases be resorted to with beneficial results. But entire abstinence is too injurious to the health and disposition. A friend of mine, when a little boy, was sent to bed without his supper. In the night he awoke in great agony of mind, thinking he was surely dying, and suffered terrible distress until the morning. Remembering his own sensations of body and mind, he never in after years used this mode of punishment for his own children. For a strong, vigorous boy it might possibly be the best way to enforce obedience, but for a delicate, nervous child, it ought never to be tried.

It is not so much whipping and scolding, and "tightening the reins" that is needed, as the self-discipline of the parent, studying thoughtfully and prayerfully the character of each little one in his charge, and with all earnestness striving to do that which is best for the child, and to lead it in the narrow way. Discipline is not always punishment; neither is punishment always wise discipline. I have known the most loving and many of men control large families almost by the eye alone. A decided look, a firm word now and then in gentle tones, with only an occasional punishment, while quite young, was all the boys needed, as well as the girls, to keep them in the path of duty. So deep was their love and reverence for father, that fear of displeasing him was restraint enough.

This happy combination of gentleness and firmness takes sure hold of the conscience and heart, and proves the wisest and most effectual mode of government. The divine guidance will surely be given to all who desire it. To train these little ones for their own good and God's glory requires wisdom higher than our own. Shall we not seek for it earnestly, believing that a Hand strong to save will lead our wandering steps? Then at the close of life's journey, we can give back our charge to Him who bestowed it—"Here, Lord, am I, and the children Thou hast given me!"

FOR THE YOUNGEST READERS.

JENNIE'S TEA-PARTY.

BY AUNT LOTTIE.

Jennie Hill was very busy indeed one pleasant Saturday morning, and bustled about just as her mother often did when quite hurried with household cares. Jennie was going to have a small tea-party in the afternoon, and she had a great deal to do. The play-room must be put in perfect order. The three dolls, Maud, Psyche, and Arabella, were to be dressed in their best, with new sashes and small bouquets for the occasion, and above everything else, Jennie was going to make three tiny fans of white paper to fasten to the dolls' belts, just as she had seen the ladies in the city wear them.

So with a little sweeping-cup perched on her bright, curly head, Jennie fell about, sweeping, dusting, and arranging the baby-house, which was a large shoe-box divided into rooms and furnished with paper furniture, all very fine, and making a very nice home for the ten paper dolls that lived in it. Then the tea-set had to be nicely washed, and a great many other things attended to by the busy little housekeeper.

Jennie expected to have a "perfectly elegant time," she said. Her two little friends, Carrie and Alice, with her New York cousin, Nellie, were coming very soon after dinner to stay until seven o'clock.

Now Nellie was two or three years older than the other girls, and was greatly admired and looked up to by them. Jennie had a little brother three years old whom she loved dearly, but as he was very wide-awake, and found it very easy to do mischief, especially when he got into Jennie's play-room, she thought she would not invite him to the party.

Jennie was quite tired when she had finished her preparations, having changed the furniture in the baby-house several times before it quite suited her. She dressed the dolls, and seated them at the window to watch for the company, looking very grand and smart with their bouquets in their laps, which they did not seem to smell of at all, and their fans fastened to their belts. Although their cheeks were very red, causing one to think they were quite warm, the dolls did not use their fans at all. I dare say, however, they were trying to keep everything fresh and nice until the company arrived.

The tea-table was all set, even to the tiny bits of cotton cloth for napkins, fringed out by Jennie, and nicely washed and ironed by Bridget, and a tiny bell to ring for an imaginary table-girl. The refreshments were down stairs in the pantry all ready, for Jennie's mother had had a tea-party of grown-up folks the night before, and there were enough goodies left for quite a feast for the children.

Mrs. Hill expressed great satisfaction at Jennie's arrangements when called in to view them. "Very well for a seven-year-old housekeeper," she said, "but where is your table-cloth?"

"Oh, dear," said Jennie, "it has got a big hole right in the middle of it, and I didn't like to put it on."

"Come with me, and I will get you a nice white towel, all fringed, that you may use for your table-cloth this afternoon. I will help you set the table."

In a little while everything was in perfect readiness. Bridget was to take the refreshments upstairs and put them in the next room, which Jennie was to call her pantry when she got supper for her friends.

"Now, mother, don't let Freddie come near us this time, will you?" said Jennie.

"No, I will keep him with me. He need not know that you are playing in the house. He will be asleep when the girls come, and I do not think you will be troubled by him. There he is now, coming up stairs. It would be better if you should shut the play-room door before he looks in."

Jennie hastily shut the door, and meeting Freddie in the hall, took him down stairs to show him pictures, of which he was very fond.

Very soon after dinner the company came. Jennie did the honors well, and ushered the girls into the play-room with quite an air. What a pretty sight the four happy girls made, as they played merrily at housekeeping, visiting, etc.!

Nellie, who was ten years old, was quite entertaining, as she told the other girls about some of the large concerts in New York which her father and mother attended and talked about, especially the last one, which Nellie said was some kind of a "log (Kellogg) concert;" she didn't just know what kind, but her mother told a lady who called, that it was "elegant."

"Let us make believe have one here," said Alice. "We can be the audience, and one of the dolls can be the *primmer* dollar. Maud will make a lovely one, because she has a smile and shows her teeth."

"It is *prima donna*, Alice," said Nellie. "But never mind," she added, as Alice seemed rather crest-fallen at her mistake, "I think just as you do, that Maud will make a very nice one. We can call her *Prepper*."

No one was wise enough to correct Nellie's mistake, and then she was from New York and must be right. So the children played concert, and the singing was quite remarkable. Arabella and Psyche were stripped of their bouquets, which were thrown to Maud who was too stiff to pick them up, and, therefore, stood quite still and smiled.

"There! it is almost five o'clock," said Jennie, "and we must be getting supper. It is so warm I guess I will not make tea unless you prefer it, ladies."

"Oh no, indeed, we seldom drink tea," was the polite reply.

Now Freddie had stayed quite contentedly with his mother until half past four, when a lady called for Mrs. Hill to go out on some important errand. Freddie was sent to the kitchen to stay with Bridget. He liked that very well, but pretty soon Bridget had to go down to the back door, to tell the ashman about some rubbish to be taken away, so Freddie was left alone for a while.

The play-room was right over the kitchen, and all of a sudden, Freddie heard some very merry sounds overhead. He at once picked up his ears, and listened. "What's that?" he said to himself, and in the next breath answered his own question, "Jennie," he said, and began climbing up the back stairs, making so much noise that Jennie heard him and locked the door very quickly. "Hush, girls!" she said, "there comes Freddie; he will spoil all our fun, if we let him in." The girls kept very quiet—in fact, the sudden silence was quite impressive.

Freddie, outside, was rather surprised at the stillness, but he marched boldly up to the door, and finding it fastened, knocked. No response. He knocked again; all was still. "I am the minister, let me in," he piped in a shrill voice. Freddie made a good many calls, and was doctor, minister, or ragman as suited him. A giggle inside assured him that somebody was there, and again he knocked and in a tearful voice said, "Sister Jennie, let me in!"

"I am going to peep at him," said Nellie, and softly opening the door she saw a cunning, roguish little face with tears in the bright eyes, lifted to hers. As she opened the door a little wider, Freddie said, "Any ways to-day, marm?"

"Oh, you cunning little fellow!" said Nellie, "you shall come in."

"Yes, let him come in, Jennie," said the other girls.

"I will take care of him," said Nellie, "he shall sit beside me at the table."

Jennie felt uneasy, but was too polite to say anything. "Now, Freddie, you must be good if you stay here," she said to the delighted little fellow.

"I will be v-very good."

When they were seated round the table (they had to sit on the floor, the table was so low), Freddie folded his hands and waited for the blessing to be asked, as he did at the big table.

"Why don't you pray?" he said.

"Oh no, Freddie, we are only playing," said Jennie.

But Freddie was not satisfied, and covering his eyes with his chubby hands, he said, "One, two, three, amen." This made them all laugh, which much surprised Freddie.

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"What can I help you to now, Nellie?" asked Jennie.

"I think I have eaten a genteel sufficiency," answered Nellie, "but perhaps I might take a little Charlotte Russe."

Now this was the grandest thing that had been said at the table, and the girls were much impressed by it. Jennie passed some frosted cake, as she thought it probably the nearest thing to what Nellie called for.

"What will Freddie have?" asked Alice.

Freddie had been an attentive listener to what the girls said, especially when Nellie spoke, whom he seemed to like very much, and he had concluded to have just what she preferred. Accordingly he answered, "Me will take some *Sally-goose* with a little *gavy* on it."

While the girls were shaking with laughter at the funny speech, Mrs. Hill came in to tell the children that Mr. Hill

would take them to drive and leave the little girls at their home. So the tea-party was suddenly broken up.

"Did you enjoy yourself this afternoon, Jennie?" asked her mother.

"Yes, indeed, I had a splendid time."

"So did me," said Freddie from his crib.

Jennie kissed him good night, and was glad she had let him come to her tea-party for a little while.

"NORTH SIDE OF CHRIST."

BY MRS. C. F. WILDER.

Rutherford says, "Sanctification and the mortification of our lusts are the hardest part of Christianity. How many of us would have Christ divided into two halves, that we might take the half of Him only, and take His office—Jesus and salvation! But 'Lord' is a cumbersome word, and to obey and work out our salvation and perfect holiness is the cumbersome and stormy north side of Christ, and that which we eschew and shift."

We forget that all growth is the more valuable according to the difficulties surmounted. There is a tribe of savages who believe that the power of the conquered enemy passes into the conqueror. Isn't that theory true with us in regard to the physical, moral, and spiritual life?

The physical nature has not responded on downy beds of ease grows strong in the battle for life. The moral nature that is firm and unwavering when passing through temptations, can, in subsequent life, pass through similar scenes and find no temptations at all. The intellectual part of our being, if rightly trained, will gain more by overcoming than by receiving, and the difficulties always act as a tonic. But in our spiritual nature we shrink from the knowledge that we must *endure* in order to take steps upward.

It is hard to keep sight of God in a storm, but if we would only listen for the voice beyond the storm; if we could catch the faintest sound of that voice; if only the odor of the music of the far-off tones reached us, we should not be in such haste to sail from God's blessed will into the sea of our own desires. It is hard for us to constantly realize that obedience is better than sacrifice, and we try to make ourselves satisfied with the position we hold towards Christ. We will not realize what we lack. We will not grow restless because we are cold and indifferent.

We encourage ourselves by thinking we are living about right; that we are a little more saintly than the Church members in the pews around us; that our lives are better than they were a few years ago. By comparing ourselves with ourselves we grow satisfied, and fold our hands and say, "a little more slumber."

